



JEEVADHARA

Vol. XXXVIII Rs. 20/-

VALUE REINFORCEMENT IN EDUCATION

Edited by

Mathew Illathuparampil

PROCESSED

FEB 18 2009

GTU LIBRARY

JEEVADHARA

is published every month
alternately in English and Malayalam

GENERAL EDITOR

Joseph Constantine Manalel

ASSOCIATE EDITOR

Kuncheria Pathil

SECTION EDITORS

Societal Concerns

Felix Wilfred **Sunny Maniyakupara**

Word of God

Assisi Saldanha **George Edayadiyil**

The Living Christ

Jacob Parappally **Jose Panthackal**

Communion of People

Kuncheria Pathil **Vincent Kundukulam**

Harmony of Religions

Sebastian Painadath **P. T. Mathew**

Fulness of Life

Mathew Illathuparambil **Mathew Paikada**

Secretary

P.U. Abraham

SECTIONAL BOARD OF EDITORS

Felix Wilfred **K.M. George**

Dominic Veliath **George Karakunnel**

jeevadhara

A JOURNAL FOR SOCIO-RELIGIOUS RESEARCH

Value Reinforcement in Education

Edited by:

Mathew Illathuparambil

Mallooserry P.O.,

Kottayam - 686 041

Kerala, India

Tel: (91) (481) 2392530, 2397017

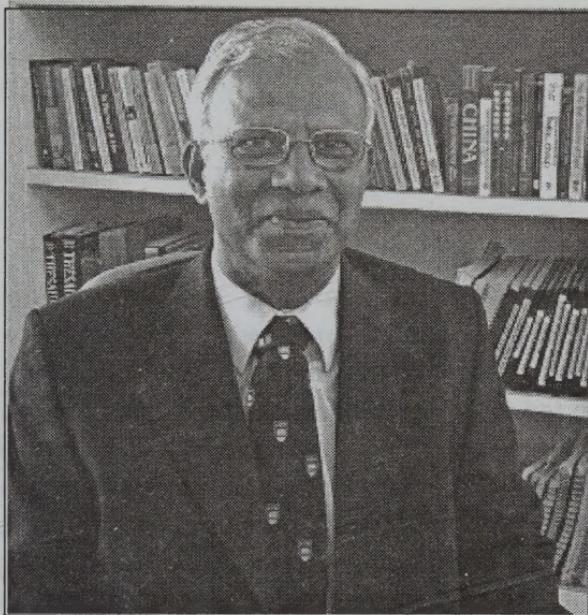
Mob: 9249355989

E-mail: ktm_jeeva123@sancharnet.in

Web: www.jeevadhara.org

CONTENTS

	Page
Editorial	445
Value Education in a Secular Curriculum <i>Louis George</i>	453
Role of Education in Moral Renaissance <i>Sunny Maniyakupara</i>	462
Mahatma Gandhi's Thoughts, Experiences and Experiments in Education <i>A. V. Joseph</i>	470
Emotional Intelligence in Education <i>Alice Mathew</i>	483
Strategies for Developing Affective Domain Competencies <i>T. C. Thankachan</i>	490
The Role of Stories in Moral Education <i>Bigi Pallonnil</i>	508
Indices	522



THE EDITORIAL BOARD OF JEEVADHARA CONGRATULATES
PROF.DR FELIX WILFRED ON HIS BEING ELECTED PRESIDENT
OF THE BOARD OF DIRECTORS OF *CONCILIUM*,
BEING THE FIRST NON-EUROPEAN PRESIDENT
IN ITS HISTORY OF FORTY YEARS,
AS A RESULT OF WHICH ITS SECRETARIAT
WHICH WAS FUNCTIONING ALL THESE YEARS AT NIJMEGEN
WAS SHIFTED TO ASIAN CENTRE FOR CROSS-CULTURAL STUDIES,
MADRAS, OF WHICH HE IS THE FOUNDER-DIRECTOR.
HE WAS FORMERLY DIRECTOR OF THE DEPARTMENT OF
CHRISTIAN STUDIES AND THE CHAIRMAN OF THE SCHOOL OF
PHILOSOPHY AND RELIGIOUS THOUGHT IN THE STATE
UNIVERSITY OF MADRAS. HE IS THE AUTHOR OF MANY BOOKS.
HIS RESEARCH AND STUDIES TODAY CUT ACROSS MANY AREAS
OF RELIGION AND SOCIAL SCIENCES.

Editorial

Education represents the most optimistic and solid investment which any society makes for the future. Therefore naturally it assumes enormous importance in socio-cultural and political discourses. One of the strong convictions which the present society has arrived at is that education has to become increasingly value-laden. For there has been phases in the history of modern education, both in India and abroad, during which education has been framed exclusively in view of building a successful career. Having become aware of the drastic consequences of such an impoverished educational system, in contemporary times there is a burgeoning of value-informed education. It is remarkable that John Dewey linked moral values essentially with education. He wrote: "In the largest sense of the word morals is education. It is learning the meaning of what we are about and employing that meaning in action" (John Dewey, "Human Nature and Conduct" in *The Middle Works of John Dewey, 1899-1924*, p. 194).

Inculcation of values into education is not a luxury or a burden to the core of education. Rather, it is an integral element of education. During the period of classical Greek science and education, values were thought to be an integral part of acquiring and imparting knowledge. For example, ancient science had shown a sort of practical humanism. It was always pro-human. Benjamin Farrington writes that "in the Athens of the middle of the fifth century the great ideals of *Philanthropia* and *Philotechnia*, love of mankind and love of science in its application to society, were made the theme of a major work of art. In a setting worthy of such high debate, the Theater of Dionysus itself, the problem of accommodating them to the contemporary structure of society was discussed. The great drama

of Aeschylus... unfolds how the supreme god Zeus, the symbol of authority in the universe and in society, has declared war upon the titan Prometheus for his love of mankind" (Benjamin Farrington, *Science and Politics in the Ancient World* (New York: Barnes & Noble, 1965, p. 67).

The present issue of *Jeevadhara* deals with various aspects of value-reinforcement in education. Special attention is paid to the role of affective domain in driving home the sense of values to students. Most of the articles in this issue represent the result of a recent Seminar at Mahatma Gandhi University, Kottayam, organized by the Jeevadhara Socio-Religious Research Centre in collaboration with the School of Gandhian Thought and Development Studies and the School of Pedagogical Sciences of the same University.

Focal attention in value-reinforcement is given to the affective dimensions of value education. For, the non-discursive faculties have been largely neglected in pedagogy for long. It was the result of a peculiar rationality which flourished after the Enlightenment in the West. Industrialization undermined the role of affection, feeling, and emotion at both the individual and social levels. It was augmented by the Enlightenment emphasis on reason as the sole principle of cognitive faculty. Reason was visualized during the Enlightenment as the only means to advance human freedom from material limitations. However, it was resisted and reacted upon by the romantic approaches. But it was not always the case, especially prior to the Enlightenment. In the early phase of human thought, exemplified by the Greek culture, non-discursive means were employed in education. "For several centuries after the invention of the Greek alphabet, even formal academic education consisted not in analytic study of actuality but in a student's absorbing enough of the *Illiad* and the *Odyssey* to identify with Achilles and Odysseus" (Walter J. Ong, "Technology Outside Us and Inside Us," Walter J. Ong, *Faith and Contexts*, Vol. I., Thomas J. Farrel & Paul A. Soukup, eds. (Atlanta, Georgia: Scholars Press, 1992, p. 197).

A society which ascribes prime importance to education has to make periodic ethical audit of the society. In order to determine the

content and process of education also in view of moral formation of students, we need to make an ethical audit of the society. Therefore, as a representative case Kerala might be subjected to a brief ethical audit.

There are many morally positive aspects enriching Kerala society. In general there is a heightened right consciousness in Kerala society. Workers, students, women, children and nature are generally held entitled to their rights. Many movements and activists are there on vogue to protect the rights of women, children and also nature. Had this awareness not been there, much stronger exploitation of these groups would have taken place. More seriously, exploitation of men and women would have been taken for granted and morally justified. Right consciousness prevents many immoral practices to a great extent. At least people seek to redress the violation of their rights. The currently prevalent right consciousness is the fruit of education and democratic lifestyle. However, the unfortunate negative side of right consciousness is that people become aware of their rights alone, forgetting their obligations. The frequently declared strikes, *bandh* and *hartal* are basically rooted in the right consciousness of people. Paradoxically these powerful social weapons turn to violate the rights of other people.

Wide access to education is a structural asset for the moral wellbeing of the society. Schools opened by Christian missionaries during the British reign and afterwards put no barriers denying education to any group such as girls, aborigines, *dalits* minorities, or the underprivileged. Education has heightened the standard of living of people in the state. It has empowered people enabling them to claim their rights. Consciously or not, education has made people more morally sensitive. For a good amount of moral content has been imparted through education.

Social life in Kerala is increasingly subjected to a sort of social audit. It is done by media, political parties, social activists, etc. There are people to expose and to file suit against corruption, violence and law-breaking on public interest. This shows the sign of a morally alert society. The motive of such legal charges and social trials might

sometimes be questioned. Social audit can be manipulated as a political weapon against others. It can serve to discredit people, religious groups, activists, etc. However, social audit keeps the society vigilant and it ensures a level of moral performance.

Social justice is highlighted as a constant concern of public life in Kerala. Whether the advocates of social justice really mean the implications of it or not, political parties and different groups proclaim to stand for social justice. This is in fact an expression of public solidarity with the claims of the poor. But the fact is that other forms of justice such as distributive justice and contributive justice may not be fulfilled. They do not, however, denigrate the value of social justice.

In spite of many bright aspects, Kerala society is clouded by many evils. Human life does not seem to be taken as the highest value. Disrespect to the sanctity of life is clearly expressed through the number of suicides even for flimsy reasons. The growing number of abortions in the state is a clear indication of disrespect for life. Instances of murder, fatal road accidents, and the rashness with which we handle mortal epidemics, etc., show the devaluation of life in the society. This is an alarming situation. The increasing number of old age homes indicates not only the changes in family structures but also the changing attitude to the sick, old and the vulnerable.

The positive fact that Kerala society is highly politically conscious seems to raise its corresponding structural evil in its turn. It has become overly politicized. Everything from appointments to public offices to evaluation of nuclear technology is made on political basis. In the recent discussions on India's nuclear deal with the U.S., most of the judgments, pro or contra, were made in terms of political affinity or affiliations. By and large political interests remain the overriding norm in social life in Kerala.

It must be said that political structures can condone immorality. Moral inhibitions against atrocities can erode under the following conditions: when violence is authorized by official orders; when actions are routinized by rule and specified roles; and when the victims of violence are dehumanized by ideological definitions. These things are not alien to Kerala politics.

Religiosity is a profound mark of Kerala society. The existing major religions in India profess and propagate their ethics as well. This remark is significant because in classical antiquity ethics was philosophical, not religious. In Greco-Roman myths, pagan gods committed all kinds of crimes. Besides, offence against gods was not a sin but only sacrilege. It was ancient Judaism which linked ethical life with religiosity. That is why the Old Testament *Yhwah* shows concern for morality, punishing those who transgress moral laws. It is prevalently believed that religious life contributes to ethical life in the state. However, in the place of religiosity three phenomena seem to operate destroying ethical fabric. They are quasi-religion, pseudo-religion and religious fundamentalism.

As in the case of any developing society Kerala also suffers from a widening chasm between the rich and poor. Economic changes of the recent past have enabled many to become rich. At the same time, a considerable segment of the society such as the farmers, unorganized workers, low class workers in the private sector, etc. suffer from economic crisis.

Creeping consumerism has now become the order of the day also in Kerala. Consumerism has begun to determine our lifestyle from eating habits to building scandalously posh places of worship. Most of the recent cases of economic crisis constitute part of a wider cultural climate marked and marred by consumerism. The evil of consumerism consists in creating the impression that possessing and using more and more commodities are the basis of human dignity and social status.

Dr. Louis George discusses various dimensions of value education, especially in view of the prospects of a secular country and curriculum. He rightly claims that value education is a process of aiding the child in each stage of its development by providing value clarification and moral motivations. He proposes national integration as one of the major objectives of value education in the secular context.

Article authored by Sunny Maniyakupara inquires how to actualize value education in the context of schools. After surveying the different stages of moral development, proposed by Jean Piaget and Lawrence

Kohlberg, he outlines a cluster of values highlighted by the National Council for Education, Research and Training (NCERT). Finally he proposes a few strategies that can prove quite effective in the field of moral education.

Any serious study about value education in India cannot forgo Gandhian concept of value informed education. A. V. Joseph in his article outlines the major tenets of Gandhian philosophy of education. It is followed by Gandhi's concrete experiments in his life while in South Africa and in India to practice value laden education system. Ultimately this article suggests that his ideas on education have to be taken as a way of life rather than a methodology.

Recent developments in pedagogy assign due place also to emotional intelligence. Dr. Sr. Alice Mathew in her article briefly introduces the features of emotional intelligence presumably as against intelligence quotient. This attempt is significant when we place moral education by developing the affective domain. The author shows that emotional intelligence can be 'imparted' only in an emotionally sound rapport between the teacher and the student. In other words, it will not occur in a dry land. She rightly claims that such a process has to compliment the emotional reinforcement which students are supposed to get especially from their families. But in fact not all students are fortunate to receive such a reinforcement from their families, which augments of the duty of the teachers.

Closer to the pedagogical heart of this issue, T. C. Thankachan in his article proposes the strategies for developing affective domain competencies. In comparison with cognitive and psychomotor domains, he highlights the significance of the affective domain in education. Affective topics in educational literature include attitudes, motivation, communication styles, classroom management styles, learning styles, use of technology in the classroom and nonverbal communication. After having briefly exposed the Model Approach, the Reward and Punishment Approach, the Explanatory Approach, the Nagging Approach, the Manipulative Approach, the Transmittal Liberal Arts Approach, Thankachan proposes the consequent analysis for affective development.

Bigi Pallonnii OSH exposes the rationale of proposing stories as effective tools of moral education. Surveying a broad array of sources he shows that ethics has a strong arm in narratives and stories. The telling of stories is crucial and indispensable for moral education and life. The clarity and power of the demonstrability of stories do not mean imposition of fixed moral demands, like what we have in laws. Stories allow the reader or listener to figure out for himself or herself how s/he would apply the moral imperatives in the concrete exigencies of his/her own life.

Value reinforcement in education cannot be confined to the process of imparting knowledge. In other words, it applies not only to classroom exercises. Reference to moral values must also include the process of knowledge generation and wider dissemination of knowledge. Obviously this theme is not covered by this issue. However, it deserves mention. For in the contemporary context knowledge generation and dissemination are heavily regulated by market values alone. That is why patent laws and various sorts licensing dominate and partially curtail the academic and scientific world. Democratisation of knowledge is an ideal to be contemplated upon and realized. Pre-Socratic science was democratic. It was methodologically democratic, in the sense that it insisted that knowledge is public and is arrived at through observation. Hence all people were thought to be capable of acquiring knowledge and attaining truth (Willis H. Truitt, "Values in Science," Paul T. Durbin, ed., *Research in Philosophy and Technology*, vol. 1 (Greenwich: JAI Press, 1978, p. 121). However, this pre-Socratic ideal changed considerably during the Platonic era according to which only the exceptional few can achieve (ultimate) understanding. There is also a marked shift from observation and praxis to contemplation and stasis.

I do not propose the case of pre-Socratic science as a major argument for the democratization of knowledge. What is suggested here is that value reinforcement in education has to cover issues such as the democratization of knowledge. In any case, there are promising changes taking place in this direction; for example, the increasing popularity of free software against the monopoly of Microsoft. Free softwares can be used, studied, and modified without

restriction, and can be copied and redistributed in modified or unmodified form either without restriction, or with minimal restrictions only to ensure that further recipients can also do these things. In practice, for software to be distributed as free software, the human-readable form of the program (the source code) must be made available to the recipient along with a notice granting the above permissions. The free software movement was conceived in 1983 by Richard Stallman. Emergence of Wikipedia challenging all copyrighted encyclopedia is another positive development in the field. Suffice it to say here that value-reinforcement in education cannot be limited to teaching students to be(come) gentle, truthful and hardworking; it has to apply equally to broad areas of knowledge generation and dissemination. Its importance cannot be underrated particularly in any knowledge economy, including India which is an upcoming force in this latest genre of economy.

St. Joseph Pontifical Seminary
Mangalapuzha, Aluva-2
Illathuparampil@hotmail.com

Mathew Illathuparampil

Value Education in a Secular Curriculum

Louis George

This article places value education in a broader ambience so as to include even the concerns of national integration. The author who is Professor, Chemistry Dept of Christ University, Bangalore, argues that value education can effectively be conducted without any essential reference to one or other religion. At the same time, he holds that secular approach to value education can enrich itself from drawing on different religious sources which represent long cherished cultural deposits. This process has got both cognitive and emotional content. Hence he rightly claims that to be educated in the real sense of the term is to be able to think right, to have the right kind of emotions and to act in a desirable manner. This in fact, according to the author, calls for appropriate pedagogical style to be integrated into the curriculum.

Value education has come to acquire increasing prominence in educational discussions at all levels in recent days in India. It has been projected as one of the national priorities in the National Educational Policy (NEP) in 1986. The Policy declares: “the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values.” According to National Curriculum for Primary and Secondary Education issued in 1985, the crisis of values that our society is passing through “demands more explicit and deliberate educational efforts towards value development.” The first term of reference for the National Commission on Teachers

(1983) was "to lay down clear objectives for the teaching profession with reference to the search for excellence, breadth of vision and cultivation of values." These policy references indicate how the recent educational strategies in India try to inculcate moral values in educational system.

The Concept of Value Education

Moral values are the guiding principles of life which are conducive to the integral and comprehensive development of an individual. They give a sense of direction and firmness to life leading it to integral fulfillment. Moral values are like the rails that keep a train on the track and help it move smoothly, quickly and to the set direction.

Value education practically means inculcating in children a sense of integral humanism, a deep concern for the wellbeing of oneself, others, the nation and the whole creation. It purports to develop social, moral, aesthetic and spiritual dimensions of a person which are often neglected in formal education which exclusively focuses on knowledge absorption. Value education ultimately leads us to preserve whatever is good and worthwhile from the deposit of our culture. It helps us accept and respect the attitude and behavior of even those who differ from us. It does not mean imposition of certain set of values or indoctrination. However, it cannot avoid clarification of moral values shared by all people of good will. Value education cannot be identified with religious education, though the latter usually includes the former.

Education always leads to a harmonization of human consciousness. Value education can transform a sick mind into a very healthy, natural and open one. The transformed mind is capable of higher sensitivity and a high level of perception. Value education facilitates this harmonization in the quickest possible manner. It involves a wide variety of learning process. It includes training in physical health, mental hygiene, etiquette and manners, appropriate social behavior, and fulfilling civic rights, aesthetic and even religious demands.

Value education presupposes a philosophy of education. Probably most educators would concede that two values should be central to any morally acceptable philosophy of education. First, an openness to truth which comes from all quarters; and secondly, which is linked

to the first, an intolerance to irrational prejudice. Some people consider value education as simply a matter of developing appropriate behavior and habits involving inculcation of certain virtues and habits in learners. But value education has an essentially cognitive component in it which should not be ignored. The ability to make moral judgment based on sound reasoning is a very important aim of value education. It needs to be deliberately fostered.

In the history of humankind the role of education in the efflorescence of moral values is very significant. This process starts right from the birth of a human being. The earliest interaction with environment and parents launches the process of value education in the child. This initial phase occurs automatically with every human being. The child as a member of the group imbibes the attitudes, values and general behavior of the group and continually tries to mould him/herself according to the norms of the group. Such adjustment to peer group constitutes one of the early stages of his/her moral development. Value education is a process of aiding the child in each stage of its development by providing value clarification and moral motivations. Though every human being cherishes one's self identity backed by often self chosen values, the synchronization of community, social, regional and national values cannot be underestimated. This is how value education assumes broader vistas to include also national integration.

Value education, according to another view, is essentially a matter of educating the feelings and emotions. It is the 'training of the heart' and consists in developing the right feelings and emotions. Morality is not a thing that simply 'radiates' from one person to another. Moral development includes both thinking morally and behaving morally. Moral thinking is a distinct type of thinking characterized by the exercise of rational choice. A moral person is not only a person who does the 'right' thing but also one who does the 'right' thing for the 'right' reason.

Value education is not limited to imparting value formation. It has also to do with designing the curriculum with a value perspective. Curriculum is the most explicit medium through which the ideals of education can be achieved and it is the sum total of all the educational

activities happening in the system. How far the national goal of inculcating values, which has been the common concern of all national policies on education and of different commissions and committees set up by the Government of India, reaches all students belonging to different religions and cultures in the country? This is a very crucial question because the answer to this question will judge whether a particular curriculum is effective to realize this national ideal.

Value reference must guide every aspect of curriculum preparation. For example, treating subjects like history, if not done in the right perspective, will serve only narrow, sectarian ends. The country and culture will have to pay heavily for selfish distortions of historical facts. It can even threaten the unity of the Indian people. Not all past institutions and events are worthy of emulation. Many of them continue to get transformed into better forms, more suited to the needs of the present society. Historiography requires the capacity to differentiate between the progressive and regressive attitudes and project only those conducive to national integration. Exemplary actions worthy of mention of great rulers, leaders and teachers should be highlighted. National integration is a value which cannot be imposed on the people from above. It has to unfold itself spontaneously from the depth of their hearts overlooking differences in race, caste, creed and religion. Value based education system must sow the seeds of such political values in young minds.

Objectives of Value Education

Educational objectives refer to explicit formulations of the ways in which learners are expected to be changed by the educative process. That is, the ways in which they will change in their thinking, their feelings and their actions. Formulation of the objectives whether of value education or of any other curricular activity depends on a variety of factors such as psychological, sociological, and epistemological.

Traditionally the objectives of value education were drawn from religion and philosophy. Thus there was no 'secular' value education. In antiquity little scope was allowed for the development of moral thinking and the capacity for independent moral decisions apart from

religious base. In the modern world there is a variety of social demands that make value education obligatory. An individual has to establish fair and just relationship with people with whom s/he comes across in different life contexts. One has to conduct business in his/her private or public capacity. S/he has to function as a citizen of his/her country and of the world. Besides, one cannot forgo his/her social responsibilities towards others. Value education should therefore prepare an individual to meet these demands. These goals cannot be accomplished in the form of a few commandments either in their positive or negative expressions.

Scope of Value Education

One may identify different dimensions to value education, such as physical education, emotional education, mental development, aesthetic development and, moral and spiritual education. Drawing on these, below we suggest a few relevant domains where value education applies conspicuously.

Moral and Spiritual Domains

In general the values to be pursued in moral and spiritual domains are sincerity, faithfulness, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from egoism, pursuit of excellence, etc. The objectives of value education in view of moral and spiritual domains should be such that the curriculum should recognize the tensions that are brought about by the conflicts of values. For students face conflicts of values emanating from the conflict of tradition and change. Education should enable students to develop a critical value perspective so that they must absorb modern developments in view of fundamental traditional values. This is noteworthy because in many countries greater emphasis is laid on socio-economic reconstruction with the declared intention of a more equitable distribution of the benefits brought about by modernization. Thus traditional cultural values come to be ignored. This situation poses a challenge to educationists in identifying values and character traits that will best equip the individual to deal effectively with contemporary developments in science, technology and economy.

Religious Domain

Value education extends and applies to religious domain. There are countries which foster religious education programs either by religious bodies or by the government. Even in a pluralistic context it is desirable to have a common value education program irrespective of specific religious reference. Otherwise, it may lead to cultural, social and political prejudice which would be costly for a pluralist society. At the same time, secular education system must consider the resources of religious traditions in developing an effective value education program. It is believed that a good value education scheme can be developed without relying on religion. However, common teachings of all religions can be used to reinforce values. Besides, religious tolerance itself is a value to be taught. For this purpose it is necessary to make a study of the common teachings of different religions and the religious phenomena as a whole that might be conducive to the value development of children. For, basically religious faith and education are not mutual opposites, but they can go mutually complementary and enrich each other.

National Domain

An important aspect of value education in all countries relates to the development of the spirit of national identity and patriotism in children. This is necessary for the purpose of integrating and strengthening a nation, especially in young democracies and/or if its security is threatened in some form. But this concern for national identity may occasionally take the form of national chauvinism. Therefore it should be an important objective of value education to make children aware of the fact that the whole world is a community of interdependent nations and that the survival and well-being of the people of the world depends on mutual cooperation. Children should develop a global view and appreciate the contributions made to the world's progress by different cultures. They must be helped to realize that a world of mutually warring countries would be a very unsafe place to live in.

Cognitive and Affective Dimensions

To be educated in the real sense of the term is to be able to think

right, to have the right kind of emotions and to act in a desirable manner. The objectives of value education should therefore be concerned with these three phases of personality development as they relate to the right kind of behavior. As these phases are themselves interrelated, it would be erroneous to think that value education is exclusively concerned with knowledge, emotion or action. To say that 'morality is caught' is to do injustice to the cognitive faculties and factors involved in it. Similarly to equate value education with making students observe certain dos and don'ts would amount to ignoring education of feelings and moral reasoning. The point is to emphasize the multi-dimensional nature of value education.

Value education cannot be circumscribed only by textbook materials but it should be left to the initiative and inspiration of the teachers. Given that freedom, they can also find different teaching resources. One may offer a few suggestions for imparting value education from a wide perspective. Basically they include reference to the sources to be used as well as the kind of values highlighted in value education process.

- a. Suggestive of social and ethical values, use examples from day-to-day situations, extracts from the sayings of great men, stories which elicit value judgment among pupils, dramas, art forms, religious scriptures and biographies of great men and women.
- b. Personal, neighborly and community values should be taught in the classroom and thoroughly discussed with students.
- c. In the value education classes, yoga and meditation that develop self-discipline among students could be included.
- d. Group activities like cleaning the school campus, visiting slums, conducting service camps, visiting hospitals and places of worship of different faiths should form part of the process of value education. Discourses on the lives of spiritual leaders can bring out values like self-sacrifice, love for truth and ultimate values of life for which the great leaders lived.
- e. 'Personality development retreats' could be held to enable the students to develop self-control, punctuality, sharing and caring respect for other faiths, cooperation and value of silence.

f. In the modern era value educators should think beyond religious values and design curriculum in such a way that improves an individual's psycho-social competence which is his/her ability to deal effectively with the demands and challenges of everyday life. It is a person's ability to maintain a state of well-being and to demonstrate this in adaptive and positive behavior while interacting with others and the environment. This is achieved by acquiring life skills which are abilities for dealing effectively with the problems of life. Some of the skills that need to be developed include first, decision making and problem solving skill which helps an individual to deal constructively with various trying situations in life. Secondly, the skill for creative and critical thinking. It would enable one to explore the available alternatives and analyze information and experiences in an objective manner. Thirdly, effective communication and interpersonal relationship skills. They help one to express oneself, both verbally and non-verbally in ways appropriate to our cultures and to relate in positive ways with other people. Fourthly, self-awareness and empathy. It will help an individual to recognize oneself, one's character, strengths, weaknesses, desires, and to imagine what life is like for other people. Fifthly, the skill to cope with emotions and stress. It will help one to recognize emotions in oneself and others. It will create awareness about how emotions influence behavior, revealing the sources of stress in life and the means to control them.

Greater stress on value education in the whole enterprise of human resource development is the need of the hour. It is a mistake to reduce it to religious education. Value education is mandatory even for national and global harmony. An educational enterprise informed by value considerations will allow students to assess their life not only in terms of apparent advancements in science and technology, but also in terms of the most excellent use of them for individual and common good, especially in the long run.

References

1. Wooltorton, S. and Marinova, D., eds., *Sharing Wisdom for Our Future: Environmental Education in Action* (Proceedings of the 2006 Conference of the Australian Association of Environmental Education).
2. Popie Hossain-Rhaman, *Education for Sustainability by Way of Value Education* (Bangladesh Context Institute for Sustainability and Technology Policy, Murdoch University).
3. Rusnak, T., Ed., *An Integrated Approach to Character Education* (Thousand Oaks, California: Corwin Press, 1998).
4. Gupta, N.L., *Human Values in Education* (New Delhi: Concept Publishing Co.,).
5. Pandey, V.C., *Education, Culture and Human Values* (New Delhi: Isha Books).
6. Naqi, Mohammed, *Modern Value Education* (New Delhi: Anmol Publications).
7. Chakrabarti, Mohit, *Value Education: Changing Perspectives* (New Delhi: Kanishka Publishers).

Role of Education in Moral Renaissance

Sunny Maniyakupara

The 'how' of moral education in actual contexts is perhaps one of the least discussed themes, especially in comparison with the 'what' and 'why' of the same theme. This article represents an attempt to propose the how of moral education in schools. In its first part the distinguished Principal of a School dwells on the insights of two well known educationalists and moral psychologists, namely, Jean Piaget and Lawrence Kohlberg. Subsequently he identifies the set of values proposed to be inculcated in Indian schools by the National Council for Education, Research and Training (NCERT). The very last part exposes practical strategies to be adopted in schools to help students imbibe moral values.

Moral development of students has ever attracted the attention of educational philosophers and thinkers. Jean Piaget, perhaps the greatest educational thinker of modern times, was deeply engaged with the question of moral development in children. He went even to the extent of learning a children-game called *Marbles* in his enthusiasm to trace the development of moral consciousness in children. Inspired by Piaget's theory of moral development, Lawrence Kohlberg elaborated and improved on it.

The school is considered to be a second home. If charity begins at home, it is nurtured and fructified in school. However, this pivotal role of school remains neglected today for a host of reasons. A score-centered school system cannot afford to be otherwise. If parents are preoccupied only with academic excellence, schools, especially the unaided ones, will be rendered incapable of running against the current.

This explains why the man-making education has turned out to be a money-making one. This shortcoming of education proves very fatal to our society that witnesses a steady and speedy erosion of values. Therefore it is high time that value education receives fresh emphasis in our educational system. In order to discuss the role of schools in moral renaissance, it would be appropriate to look at the theories of moral development proposed by prominent educational researchers.

01. Stages of Moral Development

It was Jean Piaget who identified different stages in moral development. As the physical development undergoes different stages, so does moral development. He distinguishes two types of morality i.e. morality of constraint and morality of cooperation. The former is characteristic of children up to the age of ten while the latter is peculiar to children above the age of eleven. These two types of morality exhibit a number of differences.

01.1 Morality of constraint

The younger child considers rules as something quite real and absolutely binding. Since an outside authority imposes the rules, the child comes to believe in their observance every time and everywhere. The letter matters, not its spirit. Exceptions find little place. Therefore, Piaget calls the moral consciousness of the children up to the age of ten as moral realism.

01.2 Morality of cooperation

As children advance in age, their moral reasoning also changes. They come to regard rules as something flexible and intent-important in determining guilt. They also assume that rules should be obeyed because of mutual concern for rights of others. Piaget considers this way of moral reasoning as a morality of cooperation; rules are regarded as mutual agreements among equals. It is worth mentioning that the different stages of cognitive development account for the differences in the moral reasoning of children belonging to different age groups.

02 Lawrence Kohlberg

Piaget's original studies on the moral development of children powerfully appealed to the mind of Lawrence Kohlberg. He took

upon himself the task of expanding on Piaget's research. Kohlberg shot into fame through his stories involving moral dilemmas. He identified six stages in the moral development of children. They are the following:

02.1 Stage 1: Punishment-Obedience Orientation

During this stage, the physical consequences of an action determine goodness or badness. Those in authority have superior power and should be obeyed. Punishment should be avoided by staying out of trouble.

02.2 Stage 2: Instrumental Relativist Orientation

An action is judged to be right if it is instrumental in satisfying one's own needs. That means, obeying rules should bring some sort of benefit in return.

02.3 Stage 3: Good Boy—Nice Girl Orientation

The right action is one that would be carried out by someone whose behaviour is likely to please or impress others. So recognition from others act as the strong motive in determining moral perceptions.

02.4 Stage 4 : Law and Order Orientation

To maintain the social order, fixed rules must be established and obeyed. It is essential to respect authority. Doing good, during this stage, amounts to ensuring and contributing to law and order.

02.5 Stage 5: Social Contract Orientation

Rules needed to maintain the social order should be based not on blind obedience to authority, but on mutual agreement. At the same time, the rights of the individual should be protected.

02.6 Stage 6: Universal Ethical Principle Orientation

Moral decisions should be made in terms of self-chosen ethical principles. Once principles are chosen, they should be applied in consistent ways.

Called *preconventional*, the first two stages are typical of children up to the age of nine. The third and fourth stages are described as *conventional* morality and are characteristic of children from the age of nine to twenty. The fifth and sixth stages are called

postconventional. So moral reasoning progresses from a preconventional stage to a post conventional stage that is characterized by an internalization of moral values.¹

The remarkable contributions of both Piaget and Kohlberg towards a deeper understanding of moral consciousness in children carry major implications for value education in schools. The different stages in moral development are to be taken into account when we envisage and design strategies effective for the moral development of children.

03 Value Education in Schools

An alarming crisis in value-systems that adversely affects the whole society has brought into sharp focus the significance of inculcation of values through educational institutions. National Policy on Education (NPE) of 1986 which was modified in 1992 (in sub paras. on page 36) clearly states:

“The growing concern over the erosion of essential values and an increasing cynicism in society has brought into sharp focus the need for a readjustment in curriculum in order to make education a forceful tool for the cultivation of social and moral values.

In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism.

Apart from the combative role, value education has a profound positive content based on our heritage, national and universal goals and perception. It should lay primary emphasis on this aspect.”

Thus NPE has rightly underlined the importance of value education. But unfortunately, it has not spelt out effective strategies and methods for inculcation of values among students. It limits itself to suggesting that value education shall not remain a separate subject; rather it should permeate the entire gamut of curricular and co-curricular activities in educational institutions. However, this suggestion provides a brilliant orientation towards all initiatives in value education.

1 Biehler Robert F. and Snowman Jack, *Psychology Applied to Teaching*, Seventh Edition, Boston, Houghton Mifflin Company, 1993, pp. 73-78.

03.1 *Nature of Values*

In its document published in January 1979, the National Council for Education, Research and Training (NCERT) has listed as many as 84 values to be cultivated through our education. This long list may look quite unmanageable. But they are meant for proper prioritization, effective strategies, uncommon commitment and example of teachers.

S.R Rodhidekar suggests a classification of values according to the family each one belongs to. Thus we can classify the values as follows:

Cleanliness, neatness and sense of beauty.

Punctuality, regularity and respect for other's time.

Hard work, joy in work, truthfulness in recording work done, dignity of labor, equal respect for good work of any kind and in any form (high or low, honest work).

Kindness, care, concern for others, compassion, self-sacrifice to help others in real need, non-violence in thought, word or deed, friendliness, cheerfulness, in all company.

Sincerity, honesty, truthfulness, a sense of responsibility both in domestic chores and public affairs in society.

Cooperation, fraternity, unity, national integrity, world brotherhood, humanness in all dealings with others.

Questioning to understand and not for objecting, spirit of curiosity and inquiry to learn more and with intensity of purpose, recording, analyzing, arranging and rearranging information and thoughts, logical thinking, reasoning, arguing, calmly listening to others with respect, open mindedness to receive desirable views of others, helping others to think logically with an attitude of a kind brother or sister, working calmly and constructively towards arriving at a consensus.

Service-mindedness, self-sacrifice with joy without parading or pride, experiencing internal happiness at the prosperity and happiness of others, killing all jealousy and selfishness within oneself, not getting upset with others if some wrong is done but helping the wrong doer with advice and positive help in his real hour of need.

Striving for communal harmony and peace, law-abiding spirit, keeping unity and integrity of the nation and making opinions and taking decisions.

Maintaining a balance of mind, and physical and mental health with control of senses, physical exercise, yoga and meditation to be used for developing a deeply humane and spiritual outlook keeping it at the core of all thoughts, words and deeds.

The above classification or grouping is only illustrative. Each individual organization should develop one's own classification, limiting the list to a maximum of ten groups to facilitate practical action.²

03.2 Strategies

Let us consider a few strategies that can prove quite effective in the field of moral education.

1) Direct value education: The conventional way of moral instruction follows this approach. This is done with a prescribed graded series of textbooks. We can come across a number of such series that are scientifically and systematically prepared, interspersed with plenty of excellent quotations and a lot of delightful stories rich in moral import. They are widely used in some Christian schools or in some non-Christian English Medium Schools. Based on the texts, tests are also conducted. The major drawback of this approach is that it reduces moral education to the mere level of one of the subjects taught in schools.

2) Incidental approach: In every academic year, many incidents occur in the life of a student. Some of them are quite memorable while others may be quite revealing. An experienced teacher develops a quick sense of seeing through the incidents the moral character of students. Thereby morally sound behaviour of students can be reinforced and objectionable ones corrected. A conscientious and committed teacher encounters innumerable occasions where s/he can play the envious role of being a guide and philosopher to students.

2 Rohidekar, S.R, "Inculcation of Values-How?", Value Education, ed. N. Venkataiah, APH Publishing Corporation, New Delhi, 1998, pp. 87-88.

When students are caught for extremely serious misbehaviour, their parents may be called and professional help sought if necessary.

3) Routine co-curricular activities approach: The all-pervasive nature of moral instruction warrants the conversion of all occasion or activities into opportunities of cultivation of moral values. For instance, daily morning prayer, cleaning of premises, participation in games and work experience activities may be utilized to choose related values for instruction at appropriate moments.

4) Indirect-curricular approach: This is the most efficacious method of moral instruction. When moral insights are instilled into the minds of students in a pleasant and unexpected manner in the classroom context, moral messages have maximum reception among students. Such pearls of wisdom that emerge from any subject through the ingenuity of a creative teacher can throw a flood of light in the dark paths of a student's life.

Therefore teachers should survey their entire curriculum and text books of their respective subjects and identify situations that are pregnant with moral significance. The values found therein can be cultivated in students through a variety of instructional strategies such as discussions, role play, problem solving and assignments.

For example, science teachers can inculcate values such as the pursuit of truth, spirit of enquiry, cooperative efforts, logical thinking and reasoning, hygiene etc. Similarly mathematics can lay stress on neatness, precision, accuracy, thinking for problem solving, etc. An amazing spectrum of values can be covered through language, history and geography, provided they are pre-planned well by the teacher.

5) Indirect co-curricular: In a vibrant school, every academic year is replete with a variety of co-curricular activities. Many of the well-cherished memories of a student must be related to them. Colorful co-scholastic activities can be converted into vehicles of powerful moral instruction, if executed with moral insight and enthusiasm. S.R. Rodhikar observes: "But to achieve this purpose, the staff and students in-charge must first analyse each activity and make a list of desirable values inherent in the activity. Both in the preparatory stage and in the final 'action' stage, teachers and students must keep the

values as a goal and not prize winning. It will be useful if 'observation records' of striking incidents which are value-loaded are maintained and appropriate advice given and other steps taken to rectify 'value-violation tendencies'."

6) Personal example: As the saying goes, "Values are to be caught and not taught." If so, they are best caught from the example of teachers. The happy and awe-inspiring memories of teachers who are embodiments of finest values remain deeply etched in the minds of their students. Such holy and dedicated teachers exert tremendous moral influence. After all, behaviour is learned by imitation, So the selection of teachers should be guided and determined not only by their professional efficacy but also by their moral character.

A composite approach with a mix of the above will be the most suitable.³

Conclusion

We seem to live in an ironical situation. The spectacular scientific achievements are overshadowed by widespread violence and moral deterioration. Rather than cursing the darkness, educational institutions can play a decisive role in bringing about a moral renaissance in society through enthusiastic and committed implementation of moral education. Let me conclude by quoting the Programme of Action (POA) document, 1992, drawn up by NCERT. "Value Education/ Inculcation is not an additional subject. It should permeate all work and activities in educational institutions like a guardian angel."

Holy Family Public School
Elangoi
Kottayam

3 Rohidekar, S.R, "Inculcation of Values -How?," pp.82-84.

Mahatma Gandhi's Thoughts, Experiences and Experiments in Education

A.V. Joseph

Gandhiji wrote: "I have given many things to India, but this system of education, together with techniques is, I feel, the best of them. I do not think, I will have anything better to offer the country." These words clearly show how much importance Gandhiji attached to education. This article by A. V. Joseph, specialist in Gandhian thought illustrates mainly the experiments which Gandhiji conducted to practice and promote his ideal of education. According to him, education should include elements of religion and morality. By religion, he refers to Truth that transcends all religions. Gandhiji believes that Indian civilization, which has its foundation in spirituality/religion, can be nourished through proper education.

A meaningful study of Gandhi's thoughts, experiences and experiments in education begins with an understanding of his philosophy of life. He has made it clear that his life is based on truth and nonviolence and the ultimate aim of his life was realization of self or attainment of God. To put it in his own words, "What I want to achieve, --what I have been striving and pining to achieve these thirty years--is self realization, to see God face to face, to attain *Moksha*. I live and move and have my being in pursuit of this goal. All that I do by way of speaking and writing, and all my ventures in the political field are directed to the same goal."¹ Such a search for fulfillment

1 M.K Gandhi, The Story of My Experiments with Truth, Navajivan Publishing House, Ahemedabad, 1927, p. xii.

takes man progressively beyond his physical and sensate awareness, which is finite and limited, and gives him a glimpse of his infinite spiritual dimension. It is only through such spiritual growth that man can achieve fulfillment by realizing his true dimension as the *Atman*, which is infinite and universal, and embrace his fellow beings in bonds of love and service. Gandhi's belief in *advaita* made him tolerate all religions and develop respect for all religions though he lived as a Hindu till end of his life. He identified that whatever be the religion, all of them preach the same love and feeling of oneness for all creations of God.

Gandhian Educational Philosophy

'Education' is generally understood as imparting the knowledge of letters. But for Gandhi literacy is not the end of education, not even the beginning. It is one of the means whereby man or woman can be educated. Gandhi's philosophy of education is a product of his general philosophy of life, which is based on truth and nonviolence. Spirituality, which forms the core of Gandhian philosophy finds its fullest expression in his educational philosophy. For him, education should provide religious and ethical values and equip the individual to develop in body, mind and soul. Gandhi did not accept any education without religious education and ethical values. In his own words, "By education, I mean, all-round drawing out of the best in the child and man – body, mind, and spirit."² This means that education is not a mere process of putting in some information/knowledge to the leaner but, one that helps the child or person to develop his/her faculty to the fullest. That is to bring out the potentiality hidden in persons. This process of education is a life long experience. Thus, the educational philosophy of Gandhi is a harmonious blend of Indian spirituality, pragmatism and social realism.

John Dewey, internationally reputed educationist remarked that Gandhi's contribution to education is "one step ahead of all other systems and is full of immense potentialities."³ Gandhi himself felt

2 J. C Aggarval, Theory and Principles of Education, Vikas Publishing House Pvt. Ltd. New Delhi, 1985, p.7.

3 J.D. Sethi, Gandhi Today, Vikas Publishing House, New Delhi, 1978, p. 120.

that his contribution to education is most important. To quote his own words, "I have given many things to India, but this system of education, together with techniques is, I feel, the best of them. I do not think, I will have anything better to offer the country."⁴ He integrated education with development of both individual and community. He believed that education was life itself and not preparation for life. It formed an organic education, which was related to day-to-day life. Gandhi emphasized all the three aspects of human life, the economic, social and spiritual in shaping his ideas of education. He wanted to revolutionize education through putting together heart, head and hand. Gandhi believed that true education did not consist in literary training, but in character building. He compared a man without character to a splendid palace deserted by its inmates. Spiritual development is to build character and to enable one to work towards the knowledge of God and self-realization. Man's ultimate aim is the realization of God and all his activities, social, political, religious; have to be guided by the ultimate aim of the vision of God. The immediate service of all human beings becomes necessary part of the endeavor, simply because the only way to find God is to see him in his creation and be one with it.

Gandhi's educational thoughts and ideas were the result of his extensive reading and number of experiments he conducted on various occasions. All his experiences and experiments in education formed an integral part of one or the other satyagraha movement. The first experience was part of the *satyagraha* in South Africa. As part of the fight put up by the Indians in South Africa against racial discrimination, forums for discussions were organized. These forums turned to be stages of informal political education. Later an association named Natal Indian Educational Association was formed in 1890s for the benefit of the young Indians who being the children of ex-indentured laborers born in Natal and knew only English. Here the youngsters were imparted knowledge of their mother tongue and provided sufficient information to understand their culture, develop

4 M.K. Gandhi, *Problems of Education*, Navajivan Publishing House, Ahemedabad, 1949, p. 5.

respect for their mother country and to create a feeling of brotherhood among them. This ultimately led to nurturing feelings of nationalism and patriotism among Indians in South Africa.

Reading of Ruskin's book *Unto This Last* brought about an instantaneous and practical transformation in Gandhiji's life. This led to his second experiment in education by setting up of Phoenix Settlement. The first step he made here was shifting of his earlier venture--the press from Durban, from where *Indian Opinion* was published. *Indian Opinion* was a weekly journal at first and later changed to a daily. Economic viability in publishing the paper also was another reason for setting up of Phoenix Settlement. The objective of *Indian Opinion* was to educate local Indians on their political participation in the form of struggles, the methods and goals of struggles, issues relating to health and hygiene, inculcate values of tolerance to other religions, acceptance of cultural plurality, and inform Indians all over the world about what is happening in South Africa. Though there were more than 20,000 people in South Africa who could read *Indian Opinion*, the subscription was about 3500.⁵ In the Phoenix settlement, Gandhi proposed that everyone in the settlement would put in manual labor and receive the same living wage—a monthly allowance of three pounds per head irrespective of color and nationality—and attend the press work in spare time. Though there was resistance from some, Gandhi succeeded in experimenting with the values he derived from unto this last in the Farm. This experiment brought behavioral modifications in Gandhi and other members of the Settlement. It also created an atmosphere of self-reliance. To Gandhi these days were of the highest moral upliftment.

Gandhi put forward his thoughts on education in his book *Hind Swaraj* in 1909. In it he made very clear that if education means simply knowledge of letters, then it is an instrument that can be used or abused. Such an understanding of education has done more harm than good. He again points out that if education is understood as learning alone it is of not much use to a peasant who has the knowledge

5 M.K Gandhi, *Satyagraha in South Africa*, Navajivan Publishing House, Ahemedabad, 2006, p. 133.

of his environment and who performs his duty honestly to earn his bread and behaves properly to his family members and neighbors, and understands and observes the roots of morality. Gandhi agrees with the definition of education by Huxley which states “That man I think has had a liberal education who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is clear, cold, logic engine with all its parts of equal strength and in smooth working order...whose mind is stored with a knowledge of fundamental truths of nature....whose passions are trained to come to heel by a vigorous will, the servant of tender conscience...who has learnt to hate all vileness and to respect others as himself. Such a one and no other, I conceive have had a liberal education for he is in harmony with nature. He will make best of her and she of him.”⁶ Regarding the type of education we need, Gandhi says, it has to help us to bring our senses under subjection and put our ethics on strong foundation. In our ancient school system character building was given the first place and Gandhi considers it as primary education. About the education for which Lord Macaulay laid foundation, Gandhi says that it enslaved us by inculcating materialistic values. He adds that if it is true education, then the primary and higher education that we offer to our students does not enable them to do their duty. It alienated English educated Indians from their culture and environment. They automatically became agents of exploitation.

Gandhi is of the view that religious, that is ethical education will occupy the first place in his educational system. Every Indian should know one more language in addition to his local language. It will help us in attaining freedom. He also stresses that education should include elements of religion and morality. By religion, he refers to Truth that transcends all religions. Gandhi here believes that our civilization, which has its foundation in spirituality/religion, can be nourished through proper education.

6 Quoted in M.K Gandhi, Hind Swaraj, Navajivan Publishing House, Ahemedabad, 1938, p.76

There is a view that many of us failed to understand the meaning of the concept of *Swaraj* as envisaged by Gandhi. To him, *Swaraj* is self-rule or self-control. In other words, our freedom lies not in merely liberating ourselves from foreign rule but from the rule of passions.⁷ Gandhi had expressed his views on various subjects in *Hind Swaraj*. But the most important of all are his views on education. "To most of us, we are along the western pattern, his declaration that education of this kind is simply 'of no use' may seem shocking, but that is because our 'modern' education has blinded us to certain important facts."⁸ T. S. Ananthu says that modern education teaches us to think about everything except the thinking process itself. "We thus remain ignorant of our own inner selves, especially of how much of slave we are to selfish motives, to passions and to the meanest of inner drives. To overcome this limitation it is essential to think about our own thinking, the operation of our inner self. Mastery over one's thoughts results in subduing one's passions and ushers in the 'self-rule' that Gandhi was referring to when he talked about *swaraj*. The education required for such mastery is different from that which emanated with Descartes' philosophy—that there is strict partition between mind matter treating them as totally independent compartments—and leads in the direction of becoming 'master and professor of one's own Nature.'⁹ India is a country, which had such an educational tradition. So by reviving it, it is possible for man to become truly civilized. At the heart of this educational process is a set of practices by which we can become universal, can learn to identify with every being rather than just with the narrow self. It is these practices, spiritual in their essence that formed the basis of everything that Gandhi did or said, especially in the field of education.

In conclusion it can be seen that modern education is very different from Gandhi's educational thoughts expressed in *Hind Swaraj*. While modern education aims at only acquisition of knowledge, Gandhian

7 T.S. Ananthu, 'Gandhi's Critique of Education,' in *Hind Swaraj: A Fresh Look*, ed., Nageshwar Prasad, Gandhi Peace Foundation, 1985, p.206.

8 T.S. Ananthu, 'Gandhi's Critique of Education,' p. 207.

9 T.S. Ananthu, 'Gandhi's Critique of Education,' p. 209.

education aims at human transformation. Modern education accepts ethics, morality, compassion in theory but it finds it difficult to put it into practice. But in Gandhi's education, morality, ethics, compassion and self-control are the very basis.

Experiments in Education

Tolstoy Farm was set up on May 30th 1910 to take care of the families of satyagrahis outside Johannasberg, South Africa. The inhabitants of Tolstoy Farm had varied socio-cultural and religious background. There were Hindus, Christians, Muslims and Parsis. Their total number varied from sixty to eighty. Among the inhabitants, twenty to thirty were children of which, five were girls. As the Farm grew, the number of children there increased and it became necessary to make some provisions for their education. But he had no faith in the prevailing system of education. To quote Gandhi's own words: "I did not believe in the existing system of education, and I have a mind to find out by experience and experiment a true system. Only this much I knew, that under ideal conditions, true education could be imparted only by parents."¹⁰ Considering Tolstoy Farm as a family, he took the role of the father. At some points he had to take the role of the mother also. There were constraints such as difficulty in finding teachers to impart literary training to the children. So Gandhi thought he along with his colleagues would do the work. Literary training was given to children after midday meals. They were taught Hindi, Tamil, Gujarati, Urdu, English, elementary history, geography and arithmetic. The subjects were taught in the vernaculars of children.

To Gandhi, training of spirit lies in building up of character and enabling one to work towards knowledge of God and self-realization. Just as physical training is imparted through physical exercises and intellectual training through intellectual exercises, spiritual training has to be imparted through exercise of the spirit. The exercise of the spirit entirely depends on the life and character of the teacher.

Gandhi says, "The boys and girls met freely. My experiment of coeducation on Tolstoy Farm was the most fearless of its type. I

10 M.K. Gandhi, *The Story of My Experiments with Truth*, Navajivan Publishing House, Ahemedabad, 1927, p. 306.

dare not today allow or train children to enjoy the liberty, which I had granted the Tolstoy Farm class."¹¹ In the end Gandhi realized that his experiment of coeducation did no harm. Another experiment that he put forward was to see whether boys and girls live together. As a preparation to this, he had explained the duty of self-restraint to the children, who were aware of his satyagraha doctrine. He sent both girls and boys together to the bathing point. In this instance he took care of the girls like a mother by keeping an eye on them. He avoided solitude. They were sent only in groups. Boys and girls slept in open verandah along with Gandhi. Care was taken in the arrangement of beds and each bed was at a distance of three feet. Gandhi was aware that any amount of care would have been futile if there was one wicked mind. This may be considered as training for control of the senses or self-control and morality.

Other two things Gandhi practiced in Tolstoy Farm were making inhabitants of the Farm self-reliant and self-supporting. This was achieved from the very beginning of the setting up of the Farm by involving them in the construction of buildings for their stay. They involved in the unskilled work. It was decided that there would be no servants at the Farm. The inhabitants themselves have to do the entire work of cooking, cleaning, etc. They were also given training in some vocation like carpentry to make them self-supporting. Participation of children in these activities provided them experience in self-reliance and self-supporting.

Tolerance is considered as one of the attributes of a person who possesses a good character. Gandhi tried to instill this quality in the children of Tolstoy Farm by giving equal respect to all religions. Evening prayers in the Farm included reading of the Holy books of various religions. The members in the Farm, though, staunch on their own beliefs, treated one another with respect and assisted one another in their respective religious observances. This interaction of persons belonging to various religions in Tolstoy Farm provided the children an opportunity to develop tolerance. The variety of educational

11 M.K. Gandhi, *Satyagraha in South Africa*, p. 222.

experiences experimented in Tolstoy Farm were capable of providing not only knowledge, but bringing out the best in the body, mind and soul of the children.

In 1915, *Sabarmati* ashram on the banks of *Sabarmati* River in Gujarat became Gandhi's home from where he led the nationalist movement. It became center of his activity. From the very beginning of his Indian experience, Gandhi saw national education as an activity of the ashram. All the principles which he publicly advocated in the formal Wardha scheme or New Education were first experimented with at the *Sabarmati* ashram and received their first articulation in early years of the ashram, namely, character formation, teachers as examples of truth and *ahimsa*, education conducive to the welfare of villages, and the inclusion of manual training with intellectual growth.¹² In 1921 Gujarat Vidyapith was established as a national university to train people of character and ability to conduct swaraj in the villages. That is, education was to give villages autonomy and identity, a sense that their destiny was in their own hands. Gujarat Vidyapith was declared illegal in early 1930s because its members had participated in the nonviolent campaigns of 1931-32.¹³

The last ashram Gandhi established was at *Sevagram*, near Wardha, in central India in 1932. This became a place where Gandhi put into practice all principles he developed in relation to education and ashram life. It was from this ashram that Gandhi advanced his national plan for basic education. It became a center where national conferences on education were held. The *Satyagraha ashram* was the fullest expression of Gandhi's vision and praxis in education and he considered it as the place where his ideals could be lived in a real and pragmatic way.¹⁴

Wardha Scheme of Education

Gandhi's experiments in education started with education of his own children. Since he did not like to send them to schools in Durban

12 William Cenker, *The Hindu Personality in Education: Tagore, Gandhi, Aurobindo*, Manohar Book Service, 1976, p. 119.

13 William Cenker, *The Hindu Personality in Education* p. 120.

14 William Cenker, *The Hindu Personality in Education* p. 120.

in South Africa, he himself taught them at home. Though his eldest son joined High School in Ahmedabad revolting against Gandhi's educational experiment with them, Gandhi continued it with his three other sons. His experiment in education reached its climax in the educational conference of October 22 & 23, 1937 held at Wardah in which the famous Wardha scheme of education was finalised and presented before the nation for approval. Major points of the Wardha scheme are the following:

1. The present system of education does not meet the requirements of the country in any shape or form. English, being the medium of instruction in the higher branches of learning, has created a permanent bar between the highly educated few and the uneducated many. It has prevented knowledge from percolating to the masses. This excessive importance given to English has cast upon the educated class a burden that has maimed them mentally for life and made them strangers in their own land. Absence of vocational training has made the educated class almost unfit for productive work and harmed them physically. Money spent on primary education is waste of expenditure in as much as what little is taught is soon forgotten and has little or no value in terms of the villages and cities. Such advantage as is gained by the existing system of education is not gained by the chief taxpayer, his children getting the least.
2. The course of primary education should be extended at least to seven years and should include the general knowledge gained up to the matriculation standard less English and plus a substantial vocation.
3. For the all-round development of boys and girls, training should, as far as possible, be given through a profit yielding vocation. In other words, vocation should serve a double purpose to enable the people to pay for his tuition through the products of his labour and at the same time to develop the whole man or woman in his or her vocation learned at the school.
4. Higher education should be left to private enterprises and for meeting national requirements whether in the various industries, technical arts, belles-lettres or fine arts.

5. He further stated that he would warn those who were enamored of the machine that there was every danger of man being turned into machine with the emphasis on the machines. For those who wanted to live under the machine age, this scheme would be useless, but he would also tell them that it will be impossible to keep the villages alive by machines.

6. If we want to eliminate communal strife and international strife we must start with the foundation pure and strong by rearing our younger generation here unadulterated. That plan springs out of nonviolence. We cannot, we will not think in terms of exploitation, but we have no alternative but this plan of education, which is based on nonviolence.¹⁵

In the conference, a committee under the chairmanship of Dr. Zakir Husain was formed to work out the details of the programme and prepare a syllabus. The committee presented the report in December 1937 and it received approval in the Indian National Congress in Haripura in 1938. The Congress, however, left out the notion that craft education should be self-supporting. An Educational Association, Hindustani Talimi Sangh, was established in 1939, to begin experimental schools and teacher training centers. Schools were started in Bombay, Bihar, Orissa, Uttar Pradesh and Madya Pradesh¹⁶.

In 1945, at the Sevagram Conference, Gandhi put before the country his entire scheme of pre-basic, basic, post-basic and adult education. The pre-basic education was designed for those below six years of age and includes elementary knowledge of sanitation, hygiene, helping parents, etc. Basic education was for seven years and post-basic till the age of eighteen was an extension of basic education. University education should aim at meeting national and social needs. Adult education was intended for social service and community improvement. In 1947 Gandhi restated the principles of Wardah scheme and asked the nation to adopt it fully.

15 Kashinath G. Warty, *A Study of Gandhian Education*, Soma Publications, Bombay, 1981, pp. 54-55.

16 William Cenker, *The Hindu Personality in Education*, p.121.

In the Gandhian scheme of new education, craft is central in imparting knowledge. That is, knowledge is acquired through action and both remain interwoven. Action stabilizes knowledge. His concept of action varies from *Takli* to manual labour. Through this, Gandhi inculcates the value of bread labour into the educational process. The craft centered learning experience is not a neutral process in a society where majority of weaker sections of the population are dependent on various crafts for their livelihood and children of this group due to the influence of their environment, are more accessible to the learning experience in the classroom.

In essence, the new education of Gandhi aims at transforming an individual into a new personality—a *satyagrahi*. Transformation of society is also effected simultaneously.

Constructive programme is for construction of '*poorna swaraj*' by truthful and nonviolent means. It recognizes education as an integral part of it. Four items of constructive programme are related to education: New education, Adult education, education in health and hygiene, students. This reveals the importance of education in decolonizing India. Constructive programme is the positive form in *satyagraha*. In other words, Gandhi's educational ideas when put into practice, the practitioner experiences positive form of *satyagraha*.

Conclusion

Our understanding of Gandhi's discourse on education reveals that integration is the soul of education. His ideas on education have to be adopted as a way of life rather than a methodology if any change has to be brought in the individual and society. Gandhiji succeeded in synthesising Rousseau's naturalism, and Dewey's pragmatism with our traditional spirituality of *Advaita* for the development of the inner and outer, the sacred and the secular.

References

1. Chakrabarti, Mohit, 'Education for creative and critical appreciation: The Gandhian Perspective,' *Gandhi Marg*, Vol. 67, Oct. 1984, Gandhi Peace Foundation, New Delhi.
2. Gandhi, M.K. (2004), *An Autobiography or The story of My Experiments with Truth*, Ahmedabad Navajivan Publishing House.
3. Gandhi, M.K. (2006), *Satyagraha in South Africa*, Ahmedabad, Navajivan Publishing House.
4. Gandhi, M.K. (2006), *Hind Swaraj*, Ahmedabad, Navajivan Publishing House.
5. Gandhi, M.K. (2008), *Constructive Programme: Its Meaning and Place*, Ahmedabad, Navajivan Publishing House.
6. Jacob, Mathew T. (2006), 'Gandhiji's Philosophy of religion and its Applicability in our Education' Unpublished Ph.D. Dissertation, M.G. University.
7. Kumarappa, J.C. (1997), *Economy of Permanence*, Varanasi, Sarva Seva Sangh Prakasan.
8. Warty G. Kashinath, (1981), *A Study of Gandhian Education*, Bombay, Somiya Publications.
9. Malla, N., 'Gandhi's Philosophy of Education and its relevance to Contemporary India,' *Gandhi Marg*, Vol. 54, Sep. 1983, Gandhi Peace Foundation, New Delhi.
10. Mathai, M.P. (2000), *Mahatma Gandhi's World-view*, New Delhi, Gandhi Peace Foundation.
11. Rambachan, Anantanand, 'The Value of the World as the Mystery of God in *Advaita Vedanta Journal of Dharma*, July-Sep. 1989, Bangalore.
12. Cenkner William (1976), *The Hindu Personality in Education: Tagore, Gandhi, Aurobindo*, Manohar Book Service, New Delhi.
13. Varanasi, Lalini (1997), *Education, Literacy and Experience*, New Delhi, A.P.H. Publishing Corporation.
14. Vinoba (2005), *Thoughts on Education*, Varanasi, Sarva Seva Sangh Prakasan.

Emotional Intelligence in Education

Alice Mathew

Contrary to the high emphasis given to intelligence quotient this paper tries to give importance to emotional intelligence to be nurtured by education. After explaining the nature and biological basis of emotional intelligence, Dr. Alice exposes its scope in education. She suggests the approaches to be adopted to develop emotional intelligence in students. Similarly this article also mentions the prospective good of emotional intelligence developed in education. Ultimately they include the skill to effectively deal with conflicts that students face in their lives and making good decisions.

Are you present here? Are you present in this moment? These questions are worth pondering on any occasion. Much more than that, these questions are prerequisites analyzing all the behaviors which display emotional intelligence, a much spoken term in the field of education and the corporate world. Emotions play an important role in linking personality with intelligence. Education in its fullest sense has much to do with developing one's emotional intelligence. Unfortunately emotional intelligence is not paid sufficient attention in many of the current educational systems.

Emotional Intelligence

The notion of emotional intelligence has an evolutionary history. In 1930s Edward Thorndike described the concept of "social intelligence" as the ability to get along with other people. In 1940s David Wechsler suggested affective components of intelligence. Humanistic psychologists as Abraham Maslow in 1950s described how people can build emotional strength. In 1975 Howard Gardner

published *The Shattered Mind* which introduced the concept of multiple intelligences. In 1985 Wayne Payne introduced the term emotional intelligence in his doctoral dissertation entitled "A study of emotion: developing emotional intelligence; self-integration; relating to fear, pain and desire (theory, structure of reality, problem-solving, contraction/expansion, tuning in/coming out/letting go)." It was in 1987 that in an article published in *Mensa Magazine*, Keith Beasley used the term "emotional quotient". It has been suggested that this is the first published use of the term, although Reuven Bar-On claims to have used the term in an unpublished version of his graduate thesis. But in 1990 Psychologists Peter Salovey and John Mayer published their landmark article, "Emotional Intelligence", in the journal *Imagination, Cognition, and Personality*. They stated that emotional intelligence involves the following features:

- The ability to perceive accurately, appraise and express emotion;
- The ability to access and /or generate feelings when they facilitate thought ;
- The ability to understand emotions and emotional knowledge;
- The ability to regulate emotions to promote emotional and intellectual growth.

It was not until 1995, however, when *New York Times* science writer Daniel Goleman wrote a popular book entitled *Emotional Intelligence: Why It Can Matter More Than IQ* that the idea of emotional intelligence caught on in earnest. What has happened since is a paradigm shift in American culture, particularly in the areas of education and corporate business where Goleman's book — and its sequel entitled *Working With Emotional Intelligence* — has shaken up the old ways of teaching and business practices.

Emotional Intelligence means to be able to acknowledge and handle emotions in oneself and in others. Goleman defined emotional intelligence as 'the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships.'¹ Traits of emotional intelligence can be expanded as follows:

1 D. Goleman, *Working with Emotional Intelligence* (New York: Bantam Books, 1999). 317.

The ability to label emotions, including complex emotions and simultaneous feelings.

The ability to understand relationships associated with shifts of emotion.

Reflective regulation of emotions.

The ability to stay open to feelings.

The ability to monitor and regulate emotions reflectively to promote emotional and intellectual growth.

Goleman subsequently identified five ‘social and emotional competencies’ which make up emotional intelligence.² These are:

Self-awareness: Being alert to your feelings

Self-regulation: Managing your feelings

Motivation: Using feelings to help achieve your goals

Empathy: Tuning into how others feel

Social skills: Handling feelings well in interactions with others

The Biology of Emotion

Scientists have known for some time that the prefrontal lobes are involved in the processing of emotion. But not until recently have scientists understood the precise role of the prefrontal cortex. It is not, it turns out, the place where emotion is formed, but where it is reasoned and processed.

The prefrontal cortex, which is part of the neocortex, what Goleman calls the “thinking brain”, interacts with an evolutionarily older part of the brain called the limbic system — what Goleman calls the “emotional brain”. A part of limbic system called the amygdala is, in Goleman’s words, “the seat of all passions”, and it has been in the identification of the function of this region that scientists have begun to understand the paths that emotions take in forming.

Joseph LeDoux, a neuroscientist at the Center for Neural Science at New York University, made in recent years a landmark discovery

about the relationship and interaction of the emotional and thinking brains. He pinpointed the neural pathways bringing information to the brain through the senses, and discovered that information entering through the eyes or ears goes first to the thalamus, which acts as a sort of mail sorter, deciding which parts of the brain to send the information to. If the incoming information, for instance, is emotional, the thalamus sends out two signals the first to the amygdala and the second to the neocortex. What this means is that the emotional brain has the information first, and in the event of a crisis can react before the thinking brain has even received the information and had a chance to weigh the options. Goleman calls this an emotional hijacking, and it is apparently a quite common phenomenon.

What does it Mean to be Emotionally Intelligent?

Emotional intelligence (EI) in a very big way is about being socially adept, even sophisticated at work or at play. “Popular and charming”, writes Goleman, “are terms we use for people whom we like to be with because their emotional skills make us feel good.”

These popular and charming people, EI proponents would argue, have a more subtle control over their emotional brain, although “control” might be a misleading word. In essence, their brains are less likely to become dominated by emotional impulses. And, though the matter is complicated, it is not really their will that separates them; more than likely, it is in some large part the environment they have been exposed to, the kinds of people, the situation, their upbringing. EI promoters by no means assert that emotional intelligence is a completely learned phenomenon or that it is independent from heredity. Based, though, on what we know of the way the brain develops in the first two decades, it seems that in some ways the neurological wiring to be able to read the emotions of others is not so different from the wiring that controls your fingers and arms as you play violin: the neural pathways that last are the ones we use, the ones we need to get on in the world.

Emotional Intelligence in Education

It is important to use the emotional intelligence of the teacher to attend to the emotional dimension of learning. Teachers should develop

and use their emotional intelligence with two goals in mind. First, be able to recognize and respond to the feelings of both oneself and the learners in the class room, in order to make oneself and the students more effective in their respective roles. Secondly, to encourage an emotional state in the learners that is conducive to learning. This may apply equally to a two-hour workshop as to a two-year course.

It means many things in practice to work towards the above said goals. Who is an emotionally intelligent teacher? How would you know one if you have EI? This includes putting a great deal of energy into creating a positive emotional climate; recognizing and working with the feelings of oneself and of the learners; using listening skills with groups as well as with individuals; dealing with learner's expectations; and having a well developed self-awareness.

Affective behavior can be the most important determinant of student satisfaction with teachers. These behaviors include recognizing individual, listening to students, showing respect, being friendly, sharing, joking and making self-disclosure at times.

Social Emotional Learning (SEL) programs give students the tools they need to effectively deal with conflicts they face in their lives and making good decisions. This is critical when we are dealing with generations of families who may or may not be passing those tools onto their children.

Implementing such programs in early elementary school (before the contrary influences tend to take over) and building a culture of SEL throughout learning period would create a generation of young men and women who are equipped to deal with conflict and emotions effectively. This not only will help their success in avoiding destructive paths in their lives, but will also open them up to the value of education (with the right coaching from teachers and older students who already possess the tools to be successful in their lives).

This kind of an approach would take more than individual programs that exist on their own. They must be woven into the everyday culture throughout their learning in order to ensure that the skills are transferred into everyday life. If children are not taught these skills everyday (and expected to use them in everyday situations), what

they learn becomes something they learned in a “class” and have no idea how to apply it in their lives. Even if they are taught how to apply the skills in their lives, they still need the reinforcement outside of the classroom in order to make that transfer happen and to make it a lasting change in behavior. So if they are not getting the reinforcement at home (and arguably most of them do not get), they will have to get that reinforcement throughout the rest of their day in school.

A study conducted by the National Institute for Educational Policy Research mention inappropriate nurturing attitudes of parents at home as the most commonly observed problem in early developmental histories of children who easily lose control of themselves and suddenly become violent. In addition, it is well known that abusive parents themselves were victims of abuse in their childhood. We believe that fostering children’s “emotional intelligence” will lead, in the future, to create a safe and caring society where there is virtually no bullying, violence, or child abuse.

Let children have opportunities to explore human development in the context of comparison and learn to have caring attitudes towards other people. Through a carefully-designed program, children would develop conflict-resolving skills, become more successful within their interpersonal domain, and enjoy working together with other people.

Conclusion

Goleman argues that teaching emotional intelligence is once and for all the answer to the problems that ail us, from high school shootings to marital problems and uncommunicative boyfriends. It accounts for a great majority of what IQ does not do. But in the end, one has to ask: how different IQ is from emotional intelligence.

Emotional intelligence is more significant than academic excellence. The various programs arranged in this area highlight the importance of inculcating emotional intelligence in our students and people. Hence education should be one which helps learners to learn to live rather than living to learn. Soft skill development is very crucial in education and has been identified by parents and teachers as an essential element in development. Hence the need for training children

in this regard which in turn helps in the development of emotional intelligence.

Lecturer in Education

Mt. Carmel College of Teacher Education
Kottayam - 4

References

Mayer, Salovay and Caruso in R. Sternberg, *Handbook of Intelligence* (Cambridge, UK: Cambridge University Press 2000).

Gabriel, G., "What is Emotional Intelligence?" www.talentsmart.com (2000).

Goleman, D., *Working with Emotional Intelligence* (New York: Bantam Books, 1999).

Shanawal, V.K., *Emotional Intelligence: The Indian Scenario* (New Delhi: Indian Publishers, 2004).

Strategies for Developing Affective Domain Competencies

T. C. Thankachan

This article by Thankachan, Lecturer at Teachers Training College, Pala, articulates the strategies for developing affective domain competencies. The affective domain describes learning objectives that emphasize a feeling, emotion, or a degree of acceptance or rejection. He makes a critical survey of various models employed in the field of affective domain strategies. The author proposes a comprehensive model or strategy to develop affective domain competencies which he terms as 'Consequence Analysis.'

'Moral leadership requires a disposition to do the right thing and influence others also to do the right thing. If the child misses the value-based education in the school, no government or society can establish a transparent society or a society with integrity.'

Dr. A.P.J. Abdul Kalam

Introduction

Education is a process which draws out the best in human being with the aim of producing a well-balanced personality—culturally refined, emotionally stable, ethically sound, logically correct, mentally alert, intellectually competent, technically advanced, morally upright, physically strong, socially efficient, spiritually mature, vocationally self-sufficient and internationally liberal.¹ According to Pestalozzi,

1 T. C. Thankachan, *Philosophical and sociological bases of Education*. Kottayam: V. Publishers, 2007.

“Education is a natural, progressive and harmonious development of all the faculties of the individual—head, heart and hand.”

Humans are lifelong learners. From birth onward we learn and assimilate new things into what we already know. As early as 1956 Educational Psychologist Benjamin S. Bloom divided what and how we learn into three separate domains of learning. There is more than one type of learning.

Bloom’s Taxonomy, (‘Bloom’s Taxonomy of Learning Domains’ or strictly speaking, Bloom’s ‘Taxonomy of Educational Objectives’) was initially (the first part) published in 1956 under the leadership of American academic and educational expert Dr. Benjamin S. Bloom.² ‘Bloom’s Taxonomy’ was originally created in and for an academic context, (the development of which commenced in 1948), when Benjamin Bloom chaired a committee of educational psychologists, based in American education, whose aim was to develop a system of categories of learning behavior to assist in the design and assessment of educational learning. Bloom’s Taxonomy has since been expanded over many years by Bloom and other contributors. Notably the theories of Anderson and Krathwhol, as recently as 2001, extend Bloom’s work to far more complex levels than are explained here, and which are more relevant to the field of academic education than to corporate training and development.³ The committee of experts, led by Benjamin Bloom, identified three domains of educational activities:

1. Cognitive domain (intellectual capability, i.e., knowledge or ‘thinking’)
2. Affective domain (values, feelings, emotions and behavior, i.e., attitude or ‘feeling’)
3. Psychomotor domain (manual and physical skills, i.e., skills or ‘doing’)

2 Bloom, B. S., *Taxonomy of Educational Objectives, Handbook I: The Cognitive Domain*. New York: David McKay Co Inc., 1956.

3 Anderson, L.W. & Krathwohl, D.R. (Eds.), *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom’s Taxonomy of Educational Objectives*. New York, Longman, 2001.

Bloom's and his colleagues' initial attention was focused on the cognitive domain which was the first published part of Bloom's Taxonomy, featured in the publication: *Taxonomy of Educational Objectives: Handbook I, The Cognitive Domain* (Bloom, Engelhart, Furst, Hill, Krathwohl, 1956).⁴ *Taxonomy of Educational Objectives: Handbook II, The Affective Domain* (Bloom, Masia, Krathwohl), as the title implies, deals with details of the second domain, namely the affective, and was published in 1964.⁵

Different people suggested content for the psychomotor domain. This explains why this domain got different representations in the complete Bloom Taxonomy. The three most popularly used versions of the psychomotor domain seem to be those of R.H. Dave (1967/70), E.J. Simpson (1966/72) and A.J. Harrow (1972).⁶

In Bloom's Taxonomy, *as we have already suggested*, the classification of educational objectives includes the cognitive domain, the affective domain and the psychomotor domain. Domains can be thought of as categories. Trainers often refer to these three domains as KSA (Knowledge, Skills, and Attitude). The psychomotor domain relates to the learning of physical movements.⁷

This compilation divides the three domains into subdivisions, starting from the simplest behavior to the most complex. The divisions outlined are not absolute and there are other systems or hierarchies that have been devised in educational and training world. However, Bloom's Taxonomy is easily understood and is probably the most widely applied one today.

4 Bloom B. S., *Taxonomy of Educational Objectives*.

5 Krathwohl, D., Bloom, B., & Masia, B., *Taxonomy of educational objectives. Handbook II: Affective Domain*. New York: David McKay, 1956.

6 Simpson E. J., *The Classification of Educational Objectives in the Psychomotor Domain*. Washington, DC: Gryphon House, 1972.

7 Huit, W., April, Krathwol et al., *Taxonomy of the Affective Domain: Educational Psychology Interactive*. Valdosta, GA: Valdosta State University, 2001.

Cognitive, Affective and Psychomotor Domains – Bloom’s Taxonomy

Cognitive	Affective	Psychomotor
Knowledge	Attitude	Skills
1. Recall data (Knowledge)	1. Receive (awareness)	1. Imitation (copy)
2. Understand (Comprehension)	2. Respond (react)	2. Manipulation (follow instructions)
3. Apply (use)	3. Value (understand and act)	3. Develop Precision
4. Analyze (structure/elements)	4. Organize personal value system	4. Articulation (combine, integrate related skills)
5. Synthesize (create/build)	5. Characterize (Internalize value system - adopt behaviour)	5. Naturalization (automate, become expert)
6. Evaluate (assess, judge in relational terms)		

Relevance of the Affective Domain in Education

Teaching learners in the affective domain demands strong educational skills that go beyond the lecture mode. Affective domain strategies fit well when teaching staff about institutional values, such as mission or philosophy. Instilling these values in staff can directly impact the quality of patient care. The purpose of this article is to describe strategies for teaching in the affective domain and discuss an education project to teach preceptors about institutional culture and core values.

Most educational systems measure students' performances by their mastery of cognitive objectives instead of the affective goals. This is a neglected area because affective characteristics are hidden, not easily expressed, subjective, imprecise, developed slowly, personal, private and difficult to observe and measure.

Affective topics in educational literature include attitudes, motivation, communication styles, classroom management styles, learning styles, use of technology in the classroom and nonverbal communication. It is also important not to turn students off by subtle actions or communications that go straight to the affective domain and prevent students from becoming engaged.⁸

In the educational literature, nearly every author introduces his/her paper by stating that the affective domain is essential for learning, but it is the least studied, most often overlooked, the most nebulous and the hardest to evaluate and suggest clear strategies for developing the affective domain competencies. In formal classroom teaching, the majority of the teacher's efforts typically go into the cognitive aspects of the teaching and learning and most of the classroom time is designed for cognitive outcomes. Evaluating cognitive learning is clear and definite but assessing affective outcomes is difficult. Hence it is significant to realize the potential to increase student learning by tapping the affective domain. Similarly, students may experience affective roadblocks to learning that can neither be recognized nor solved when using a purely cognitive approach.

The Affective Domain Competencies: An Analysis

The affective domain describes learning objectives that emphasize a feeling, emotion, or a degree of acceptance or rejection. Affective objectives vary from simple attention to selected phenomena to complex but internally consistent qualities of character and conscience. We find a large number of such objectives in the literature expressed as interests, attitudes, appreciations, values, and emotional sets or biases.⁹

8 Chakraborty, S.K., *Values and Ethics for Organizations: Theory and Practice*. New Delhi: Oxford University Press, 1999.

9 Utah State Office of Education, *Curriculum Affective domain and learn[ing]*,

Bloom seems to place the definition of cognitive domain with thinking skills and the affective domain with emotions and feelings. One definition of the affective domain is the internal part of a student that reflects the student's behaviors, conditions, principles and standards, more commonly known as his/her attitude, creativity, self-development and motivation. Affective domain learning is classified on a continuum that begins with an individual becoming aware of a phenomenon and ends with a pervasive outlook on life that influences all of his/her actions.¹⁰

Affective learning outcomes involve attitudes, motivation, and values. The expression of these often involves statements of opinions, beliefs or an assessment of worth.¹¹ Attitudes are systems or constructs that are composed of four interrelated qualities: affective responses, cognitions, behavioral intentions, and behaviors. They vary in direction (positive or negative), degree (amount of positive or negative feeling), and intensity (the level of commitment the individual

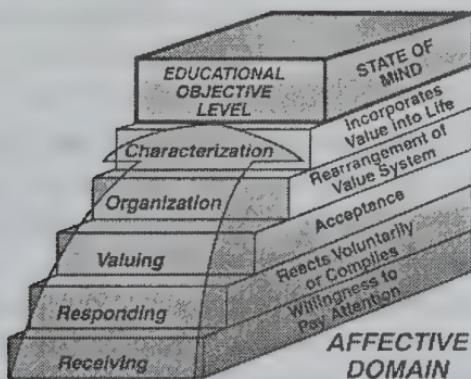


Figure 1-5. D. R. Krathwohl's hierarchical taxonomy for the affective domain (attitudes, beliefs, and values) contains five educational objective levels.

2006. <http://www.usoe.k12.ut.us/curr/directors/documents/AffectiveDomainofLearningCedarCity.ppt>

10 Miller, M., "Teaching and Learning in Affective Domain," in M. Orey (Ed.), *Emerging Perspectives on Learning, Teaching, and Technology*, 2005.

11 Zimbardo, P.G. & Leippe, M.R., *The Psychology of Attitude Change and Social Influence*, New York: McGraw-Hill, 1991.

has to the position). Attitudes are not directly observable, but the actions and behaviors to which they contribute may be observed.¹²

Affective characteristics can be 'caught' from an informal environment like extracurricular activities, peer groups, field trips, outings with family members, social gatherings and media programs. More structured activities can include sharing of success stories, conversational pieces, news highlights, meeting with actual role models, role playing, simulations, using videos, games, the media, case studies, current affairs, personal encounters, autobiographies, biographies and testimonies from invited speakers to depict the desirable choices of affective characteristics.

This domain includes the manner in which we deal with things emotionally, such as feelings, values, appreciation, enthusiasm, motivation, and attitudes. The five major categories are listed from the simplest behavior to the most complex:

Receiving means being aware of or sensitive to the existence of certain ideas, material, or phenomena and being willing to tolerate them. Examples include: the willingness to receive, to differentiate, to accept, to listen, and to respond.

Responding means committed in some small measure to the ideas, materials, or phenomena involved by actively responding to them. Examples of responding: to comply with, to follow, to commend, to volunteer, to spend leisure time in, to acclaim.

Valuing means willing to be perceived by others as valuing certain ideas, materials, phenomena, etc. Examples of valuing include increasing measured proficiency, to relinquish, to subsidize, to support, to debate.

Organization means to relate the value to those already held and bring it into a harmonious and internally consistent philosophy. Examples: to discuss, to theorize, to formulate, to balance, to examine, etc.

12 Bednar, A. & Levie, W.H., "Attitude-change Principles," in M. Fleming & W.H. Levie (Eds.), *Instructional message design: Principles from the behavioral and cognitive sciences*, Englewood Cliffs, NJ: Educational Technology Publications, 1993, pp. 283-304.

Characterization by value or value set is to act consistently in accordance with the values one has internalized. Examples: to revise, to require, to be rated high in the value, to avoid, to resist, to manage, to resolve.¹³

The above discussed competencies can be put into three major competencies: choosing, prizing and acting. These are the core of affective domain competencies.

1. Choosing: One's beliefs and behaviors.

- i) Choosing freely.
- ii) Choosing from alternatives.
- iii) Choosing after consideration of consequences.

2. Prizing: One's beliefs and behaviors.

- iv) Prizing and cherishing
- v) Publicly affirming when appropriate

3. Acting: Pn one's beliefs.

- vi) Acting when situation demands.
- vii) Acting with a pattern consistency and repetition.¹⁴

Affective Domain Development: Some Strategies

Louis Raths, Merrill Harmin, and Sidney B. Simon propose six common approaches to transmitting values. They are the Model Approach, the Reward and Punishment Approach, the Explanatory Approach, the Nagging Approach, the Manipulative Approach, the Transmittal Liberal Arts Approach.¹⁵

Model Approach. Modeling has strong influence on children's behavior. The model shown by parents, teachers, elders definitely influence students and they absorb values as one absorbs behavior patterns.

13 Bloom B. S., *Taxonomy of Educational Objectives*, 1956.

14 Raths, Harmin and Simon, *Values and Teaching: Working with Values in the Classroom*, Longmans, Green, New York, 1966.

15 Ibid.

Reward and Punishment Approach. In this approach the teacher or parent decides what is the desirable behavior and then carefully selected rewards and punishments, reinforces the behavior and encourages its repetition.

Explanatory Approach. This approach is practiced when the teacher or parent identifies certain values to be imparted and provides explanations for them. For example, the teacher might say; "if you work hard, you will achieve goals and succeed in life." The explanations on keeping values and prioritizing values will be given by parents, teachers or elders.

Nagging Approach. This approach consists in repeatedly reminding the students what is right and what is wrong and what is expected of them, without bothering if the students understand the reasons for those norms and ways of behavior. This is based on the assumption that values emerge from authority. For example, "I am your teacher; I know what is best for you."

Manipulative Approach. Parents and teachers practice this approach when they manipulate the environment or experiences to which the students are exposed, so as to favor certain value outcomes. They can manipulate the situation by withholding knowledge of alternatives from students, by distorting consequences of certain actions and behaviors and by avoiding raising controversial issues in school.

Transmittal Liberal Arts Approach. This approach holds that right and desirable values exist, even if not accepted by everyone. They can be discovered by those who are immersed in liberal arts, who develop into man's thoughts and accomplishments with an open mind. This approach assumes that thoughtful studies and experiences will eventually lead them to absolute goods and values.

Many researchers, teachers and scholars believe that the above approaches are not effective in transmitting values, attitudes, and other competencies related to affective domain due to various factors. Many schools of thought reject the idea that absolute good exists and can be known. Their basic assumption is that values are relative, personal and situational. Their concern is to help a student to clarify

his/her own values, to choose the values that best suit him/her, to adjust him/herself to a changing world and to play a significant role in influencing these changes. Two learner-centered approaches are suggested in this regard like the Clarifying Liberal Arts Approach and Value Skills Approach to help the learner to discover their own values.

Clarifying Liberal Arts Approach. This approach is aimed at exposing the students to the best in the culture so that the student may find the best values for himself and his environment, not so that he might discover the right values for all times.

Value Skills Approach. This approach believes that it is not so much helping a student find values as helping him learn skills to continue the value clarifying approach in all life situations. It is of no use to teach a set of values to students in this fast changing world or to discover their values, if we do not teach how to apply values in concrete situations, so that one's behavior corresponds to one's value system.

Generally, there are two important approaches to any inculcation of values. One approach is to transmit a pre-existing set of values to others. Another approach is value clarification approach. Value clarification is a methodology or a process by which we help people to discover values through their behavior, feelings and ideals. Out of these two approaches, the value clarification approach is preferred today since it helps us to look critically at the values, evaluate them, renew them, improve upon them and internalize them.

In recent times, there have been many exciting developments in the field of value education. 'Models of teaching' is one of the important developments in the field of pedagogy and consequently in value education.

Models Related to Affective Domain

In value education 'model of teaching' is a way of thinking and doing for the development of moral caring, judging, and acting. In an educational setting model of value education includes a theory or a point of view about how people develop morally and a set of strategies

or principles for fostering moral development. Thus a model of teaching for value education helps the teacher to understand and practice value education effectively. The value system of a person is the integrated structure of caring, judging and acting. The models of value education provide a broad pedagogy to mobilize feeling, to guide thinking and to sustain action.

Classification of Models of Value Education¹⁶

The following are some of the models of teaching which can be utilized in developing the various aspects of values.

- Rationale Building Model
- Consideration Model
- Value Clarification Model
- Value Analysis Model
- Cognitive Moral Development Model
- Social Action Model
- Value Discussion Model
- Jurisprudential Inquiry Model
- Role playing Model

Rationale Building Model

James Shaver developed the Rationale Building Model. Shaver views moral education primarily from the perspective of a pluralistic society. The rationale building approach emphasizes the role of critical reflection on the part of the teacher and students alike in moral education. These include the processes of value identification, value clarification, label generalization, value conflict analysis and qualified decision-making.

According to Shaver, value identification is locating and surfacing value commitments. In fact, value identification is a parallel process to value clarification. The process of placing specific value issue in a general legal--moral framework is termed as label generalization.

16 Passi B. K; Singh P., Value Education: Value Analysis Model, Agra, National psychological corporation, 2004.

Moral judgment involves value conflicts. A qualified decision is one that takes into consideration the possible negative consequence of a policy or action to be supported and the circumstance under which a person might change his/her mind and support a different value. The search for criteria or principles, by which to distinguish two situations characterized by the same conflicting value should lead to qualified decision making under what circumstances priority will be given to one value or the other.¹⁷

Consideration Model

Peter McPhail and his associates (1975) on the School Council of Moral Education Curriculum Project of Great Britain developed the Consideration Model. He emphasized the importance of caring as distinct from judging. According to McPhail, the task of moral education is to build on the fundamental core of consideration that all people naturally possess. The consideration model assumes that moral behavior is self-reinforcing. In other words, it is generally pleasant and rewarding to treat another person considerably. The consideration approach places emphasis on role-playing, socio-drama, and creative writing as methods for enhancing interpersonal awareness.

Value Clarification Model

Lois Raths, Merrill Harmin and Sidney Simon developed the Value Clarification Model in 1978. This model aims to decrease value confusion and promote a consistent set of values through valuing process. Their book *Values and Teaching: Working with Values in the Classroom* is said to be the bible of this approach. This approach aims to help pupil, through self-observation and self-analysis, to find values which only s/he can judge as valid or invalid.¹⁸

The Value Clarification process is designed to promote intelligent value choice through a process of choosing, prizing and behaving. It is an attempt to provide an education solution— valuing process that can be taught- that will reduce the behavior symptoms of value

17 Ibid.

18 Raths, Harmin and Simon, 1966.

confusion. To arrive at our own values, we must engage in the process of choosing, prizing and acting on conflicting values. The overall value clarifying process actually involves seven sub processes. They are choosing freely, choosing from alternatives, choosing after considering the consequences, prizing and cherishing, affirming, acting upon choices and repeating (constantly in our thinking).

Cognitive Moral Development Model

The Cognitive Moral development Model was developed by Lawrence Kohlberg and it laid emphasis on moral reasoning. Kohlberg's theory of moral development and moral education considers moral judgment as representing naturally autonomous competing values. The overall aim of this model is to help students to think through moral controversy in increasingly clear and comprehensive ways. The purpose of engaging individuals in moral deliberation from the cognitive developmental point of view is to promote movement through general stages of moral development.

Through Cognitive Development Model the teacher creates opportunities for students to think through their experience in increasingly complex ways. The teacher follows the following steps in exercising cognitive Moral Development Model in a classroom situation. S/he presents a problem to students, ensures that they comprehend the value dilemma, helps them confront the moral components inherent in the problem, elicits their rationale for their judgments and encourages them with different rationale to interact with one another.

Social Interaction Model

Fred Newman (1975) developed Social Interaction Model. This model aims to teach the students how to influence public policy. Newman is concerned with developing student's moral reasoning, but he gives more attention to environmental competencies that sustain moral action. Learning how to influence public affairs is a complex matter. Newman's program is long-term and interdisciplinary. The Social Action Model recommends both course work and community involvement. The steps of the models are: formulate policy goals based on moral deliberation; gather support to implement goals;

deal with definite psycho-philosophic concerns and Result in actual policy outcome.

Value Discussion Model

Based on Kohlberg's cognitive theory of moral development, the Value Discussion Model aims to enhance the stages of moral reasoning of the students. This model is also useful in improving listening skills, self-esteem, attitude towards school and knowledge of key concepts. The five phases of Value Discussion Model are presenting the dilemma, dividing an action, organizing small group discussion, conducting a class discussion and closing the discussion.

The role of the teacher is like a discussant, leader or mediator rather than an authority figure. Non-judgment classroom climate is to be established reflecting trust and tolerance.

Jurisprudential Inquiry Model

Donald Oliver and James P. Shaver (1974) developed Jurisprudential Inquiry Model to help students learn to think systematically about contemporary issues. Jurisprudential Inquiry Model includes the following steps: orientation to the case, identifying the issue, exploring the stances underlying the position taken, refining and qualifying position and testing assumption about facts, definitions and consequences.

Role Playing Model

The Role Playing Model was developed by Fannie Shaftel and George Shaftel (1967). This model aims to involve students in a real problem situation and provides a live sample as a vehicle for students to explore their feelings, gain insight into their attitudes, values and perceptions, develop their problem solving skills and explore subject matter in varied ways. The steps of Role Playing Model are the following: warm up the group, select participants, prepare observers, set the stage, enact, discuss and evaluate, reenact, discuss and evaluate and share experience.¹⁹

19 Passi, B.K.; Singh, P., *Effectiveness of Value Analysis Model in Developing Value Clarifying Competencies of Student Teachers*, Indore, DAVV, 1990.

Value Analysis Model

Value Analysis Model was developed by Coombs (1971). This model helps the students to learn a highly systematic, step-by-step process for making moral decisions. It trains people to deal rationally with ethical problems having social issues. In other words, it deals with gathering and weighing facts in a value judgment. The following are the seven steps in exercising Value Analysis Model in a classroom situation: presenting the dilemma, identifying and clarifying value conflict, asking for conceivable alternatives, asking for possible consequences of each alternatives, asking for evidence to support the likelihood of consequence occurring, asking for evaluation of likely consequences and asking for judgment as to which alternative seems best and why.²⁰

Value education covers cognitive, affective and psychomotor domains of the individual. Some models like Consideration Model and Role Playing Model engage the feeling aspect of values. The Rational Building Model and Cognitive Moral Development Model, Value Clarification Model, Value Discussion Model, Value Analysis Model and Jurisprudential Inquiry Model aim to develop moral reasoning, divergent thinking, and ultimately the value judgment of the students.

In this context, we need a comprehensive model or strategy to develop affective domain competencies. Here I would like to explain the strategy named 'Consequence Analysis.'

Consequence Analysis for Affective Domain Development

There is a need to look at the whole curriculum from the point of view of establishing the affective domain competencies. Considering this dimension, special attention should be given to values. In the practical life of all, especially the students have conflicts in all dimensions of their life. In affective development education is necessary to meet or to solve the conflicts in life. The affective development is a process through which individuals come to harness their feelings and emotions so that their predispositions to action come

to serve the best interests of the individual and society. It is any intervention in the process of an individual's affective development that either influences or attempts to influence the process.

1. As students begin to identify and think about values, they will be able to realize that values often conflict.

2. Value conflict is a fact of life. Nobody can live without value conflict.

3. Value conflict may often lead to inconsistencies in the behavior of individuals.

4. Value conflict puts the individual into a painful situation. The individual tries to overcome value conflict. S/he arrives at an appropriate and desirable conclusion.

5. If the students are given opportunities to identify, discuss and evaluate the alternative course of actions along with the desirable consequences, they will be able to arrive at a conclusion relevant to the situation.

Steps of Consequence Analysis

- Identification of the dilemma in life situations.
- Presenting the dilemma.
- Identifying and clarifying value conflicts in the dilemma.
- Considering the conceivable alternatives.
- Listing the possible consequences of each alternatives based on value criterion.
- Classifying the positive and negative consequences of each alternative.
- Identifying the long term consequences.
- Evaluation of the consequences based on long-term effect.
- Judging the best alternative.
- Reasons for selecting the best alternative.
- Identifying and analyzing the related examples.

Identification of the dilemma in life situations. The person identifies different dilemma situations from life and select the conflict situation which needs an immediate solution.

Presenting the dilemma. The teacher or the student presents the dilemma in the form of short readings, via film, film strip or any other form of presentation.

Identifying and clarifying value conflicts in the dilemma. The teacher and the student clarify the value conflict through identifying the value or values which conflict in this situation.

Considering the conceivable alternatives. Here the students are encouraged to think of as many things as the central character possibly does/says in the given situation. The students list the alternatives open to the central character.

Listing the possible consequences of each alternative based on value criterion. The class is encouraged to get more possible consequences and the students predict the consequences of each alternative.

Classifying the positive and negative consequences of each alternative. Here the students with the help of the teacher classifies the consequences into positive and negative.

Identifying the long term consequences. The students identify the long term and short term consequences of positive and negative nature.

Evaluation of the consequences based on long-term effect. The positive long term consequences are given preference in this stage.

Judging the best alternative. Based on the desirability of the consequences, values are ranked from the most desirable to the least desirable by considering the long term effect and number of people affected by the dilemma.

Reasons for selecting the best alternative. The reasons for selecting the best alternative may be its long term effect and high desirability.

Identifying and analyzing the related examples. The students identify related examples from daily life, news papers, experience shared by others, reports etc. after sharing the examples and their analysis leads to the first step of consequence analysis.

Role of the Teachers

Education for affective domain is meant to help the students to acquire those ideals and values which will energize them to direct the society towards things that are true, honest, pure, just, beautiful and good. The role of a teacher in the changing scenario becomes very challenging. Concern for value education is also increasing in recent years as a result of the crisis of values that our society is currently experiencing. The quality of a society or country mainly depends on the quality of its education. So the entire education system should change in accordance with needs of the affective domain.²¹

Conclusion

Teachers are the right persons who can lead the younger generation to solve the conflicts in their lives. Since the teacher occupies a major role in the affective domain competencies oriented education system, his/her own education becomes a matter of vital concern. I hope that conflict analysis will help all teachers, academicians, and students to help them and others to solve different value conflicts in life and society.

Lecturer

St. Thomas College of Teacher Education
Pala.

21 Mishra, S. Ideas of Different Communities towards Moral Education and Secularism, *Bhartiik Shiksha*, 13/3 (1996) 40-45.

The Role of Stories in Moral Education

Bigi Pallonnil

Depending on contemporary ethical wisdom Bigi Pallonnil OSH, Ph. D. in Moral Theology from Leuven University, examines the role of stories in moral education. He proves with theoretical exposition and reference to stories that the telling of stories is crucial and indispensable for moral education and life. Without stories, our theoretical explanations about life and its conditions would remain abstract and dry. He illustrates how stories weave the fabric of ethics.

Introduction

Stories are part of the evolving cultures of different peoples. They are the testimonies of the power of a people's memory, imagination and creativity. They have shaped peoples' worldviews, value systems, and life-ways. Stories, in the form of myths, legends, parables, folktales and novels, function as explanations and elucidations of people's own beliefs and understandings of the complex and mysterious realities of human life in the world. Acknowledging the crucial role of stories in people's lives, Ben Okri's poetic imagination captures the vocation of storytellers in history as truest friends and most reliable guides of humanity. He observes, "The old storytellers were the true magicians. They were humanity's truest friends and most reliable guides. Their role was both simple and demanding. They had to go down deep into the seeds of time, into the dreams of their people, into the unconscious, into the uncharted fears, and bring shapes and moods back up into

1 Ben Okri, *A Way of Being Free* (London: Phoenix House, 1997) 37-38.

the light.”¹ Stories dwell also in the heart of every living tradition through which truth-claims are upheld, reshaped or transformed as they are handed down from one generation to the next. They have served as rich resources of a people’s social identity around which individual characters are formed and reformed. Ever since stories have a place in human heart, they continue to shape the moral vision of the people. Put differently, it can be said that we are indebted to particular individuals or communities whose lives inspire others to become storytellers. Each culture’s canon of its great storytellers can help its people appreciate more profoundly its history and the evolution of its particular social identity. After all, it is in the way we tell our stories—remembering our past, perceiving our present, and envisioning our future—that we develop a distinct character as a people. This article argues that stories both of the particular communities and of literature have and will continue to have a place in shaping moral life as long as stories are able to shape people’s convictions which are nothing but expressions of their morality.

Ethics Needs Stories

Martha Nussbaum, one of the prominent ethicists, considers that stories and novels have much to contribute to ethics and ethical life. She considers the novel a very good ‘form’ with which to think about and discern important moral questions in our contemporary life. This is being clarified through her commentaries on particular novels. She finds in Charles Dickens’ *Hard Times* a criticism of the standard economic paradigms of quality of life assessment. E. M. Forster’s *Maurice* (written in 1913-14, but published in 1971) offers, according to her, a rich moral discourse about the issue of homosexuality. Richard Wright’s *Native Son* dwells on the issue of racial discrimination. Henry James’s *The Golden Bowl* expounds moral rigorism and discernment, just as his *The Princess Casamassima* explores the issue of revolution and political imagination. These are just a few of the many other novels, which she uses and proposes for ethical reflection. Good novels, Nussbaum observes, articulate Aristotelian morality. She writes:

And we now see another way in which novels can play an important role in the articulation of an Aristotelian morality.

For novels, as a genre, direct us to attend to the concrete; they display before us a wealth of richly realized detail, presented as relevant for choice. And yet they speak to us: they ask us to imagine possible relations between our own situations and those of the protagonists, to identify with the characters and/or the situation, thereby perceiving those similarities and differences. In this way their structure suggests, as well, that much of moral relevance is universalizable.²

Nussbaum gives many practical reasons about the significant ethical values of the novels. She describes how the novels shape the readers' moral perception, desire, expectations, worldview and moral vision. The novels lead them to a deeper understanding of themselves and a greater appreciation of the common humanity they share with others. For these reasons, Nussbaum argues that literature is necessary for a more thorough moral deliberation. There is a kind of ethical inquiry that could be considered inadequate without stories. The novels are necessary in the ethical inquiry as to how one should live. What Cora Diamond considers as Nussbaum's achievement rests precisely on this, that is, in making others see the need for the novels which offer a new way of 'moral thinking' about the fundamental existential question—on how one should live.³ Acknowledging the 'mysterious' elements in human life, it is highly significant that ethics needs stories and novels to attend to things other than theories, arguments and logical conclusions. A sustained exploration of particular lives portrayed in the novels forms intrinsic part of the moral deliberation of the values and imperfections that are made to interplay in the story. The conventional works in ethics lack precisely the rich imagination, keen perception, and alert feelings that beautiful literary pieces, especially good stories, and novels contain. Stories and novels are relevant to ethics by virtue of its capacity to embody conceptions

2 Martha C. Nussbaum, *Love's Knowledge: Essays on Philosophy and Literature* (Oxford: Oxford University, 1990) 95.

3 Cora Diamond, "Martha Nussbaum and the Need for Novels," *Renegotiating Ethics in Literature, Philosophy and Theory*, eds. (J. Adamson, R. Freedman and D. Parker. (Cambridge: Cambridge University, 1998) 48.

of human value and excellence, to articulate fundamental concerns in human life, and to give expression to ethical truth and insight, inspiring people to live a meaningful life.⁴ Stories and novels are like friends that serve as companions people can keep on their journey through life amidst its contingency and complexity.

Story and Community

It is not the stories of literature alone that can influence people morally. People are being also influenced by the stories of the particular moral traditions and communities to which they belong. So it is highly important to be part of the community. It is the Christian tradition that provides the narrative matrix within which Christians can meaningfully write the story of their life. They can find coherence in their life's story as Christians when they see it within the narrative of the Christian tradition that has its foundation in the story of Jesus of Nazareth. Learning the foundational stories, testimonial narratives, living as faithful disciples and following those who have given witness to Jesus enable the Christians to respond to the concrete demands of their times. In this way, one who is part of a Christian community is being influenced by the Christian stories.

For the true moral formation of individuals, the community has to hand over its story faithfully. Often and always the community has to remind its members of their story. Moreover, individuals must themselves be reminded of their story so that they can be faithful to their story. This is a way of giving coherence and truthfulness to the moral lives of the members of the community altogether. This narration in constancy has special significance: "the objectivity of a moral argument is ultimately dependent on the shared commitment and values of the community. There is no heavenly realm of values that exists independently of their embodiment in human agents and institutions. Rather, values are shared by these men in this place in

4 Anne Patrick, "Imaginative Literature and the Renewal of Moral Theology," *New Theology Review* 11, 2 (1998) 56. The author describes that many ethicists and theologians, like Hauerwas and Gutierrez get inspiration from the works of literature in their moral reflection.

5 Stanley Hauerwas, *Vision and Virtue: Essays in Christian Ethical Reflection* (Notre Dame, IN: University of Notre Dame Press, 1989) 107.

and through their common experience.”⁵ This shared commitment and values become the foundation for the moral life of the community. Handing over this attitude and values by way of story, one that is consistent and faithful, provides a moral framework for its followers.

Stories Make Us Who We Are

Narration of any story will create certain basic convictions and life orientations in the listeners. Stories provide us with convictions and give an opening towards ‘who we should be(come)’ or ‘what sort of people we are becoming’ or ‘how we should live.’ These questions concern the character of the person—a consideration that has become the focus in the emerging tradition of narrative ethics, which tries to understand ethics within the terrain of storied lives.⁶ The focus is not so much the consideration of each individual action but the totality of the person’s life, his or her experiences, values, virtues, foundational dispositions, attitudes, feelings, imagination, patterns of decisions, and an overall vision of life. The above questions do not, apart from the Kantian question ‘what is my moral duty,’ assume that there is a sphere of ‘moral’ values that can be separated from all the other practical values that figure in a human life. Nor does it assume, as does the utilitarian focus on the question, ‘how shall I maximize utility,’ that the value of all choices and actions is to be assessed in terms of a certain sort of consequence that they tend to promote.⁷ If the kind of questions that are asked are of the Kantian or utilitarian type, there will be a tendency to develop a highly theoretical, legalistic, technical, and calculative approach. It is what has happened to ethics of ‘moralism,’ which Coady and Miller refer

6 We can see this in the following works: Stanley Hauerwas. *Character and Christian Life: A Study in Theological Ethics* (San Antonio: Trinity University Press, 1975) and *A Community of Character: Toward a Constructive Christian Social Ethic* (Notre Dame, IN: University of Notre Dame Press, 1981); Michael State, *Goods and Virtues* (Oxford: University Press, 1983); Philippa Foot, *Virtues and Vices* (Oxford: Basil Blackwell, 1978); and Paul Nelson, *Narrative and Morality: A Theological Inquiry* (University Park: Pennsylvania State University, 1987), among many others.

7 Nussbaum, *Love’s Knowledge*, 173.

8 C. A. J. Coady & Suemen Miller, “Literature, Power, and the Recovery of

to as “a distortion of morality.”⁸ The appeal to go back to the more fundamental existential question recaptures the Greek philosophers’ vision for their works, which was “to provide illumination concerning how one should live.”⁹ Such a quest liberates us from the confines of strict legalism or abstract ethical systems but opens for us countless possibilities in our practical existence—possibilities we freely choose as a result of an examined life.¹⁰ So the dissatisfaction in moral thoughts caused by the ‘abstractness’ of the ‘classism’ and the emphasis on the rightness and wrongness of the act of the universal rational principles was somehow solved by the ‘lively’ and the capacity of the story to ask ‘what next’. In story there is always connection allowing the reader to ask what will be the next step and its ability to provide people with moral orientations and convictions.

Stories of the community teach its members how to live in the world and what their ways of life should be. Stories of the community will have their own influence upon the members of the community, enabling them to be formed according to the conviction and the life-style of the community. Attending to the spirit of the story, the community enables its members to form character and arrive at moral judgment,¹¹ and it helps them to order their lives according to the demands of the story. Adhering to the story of the community helps them to be people of character.

Philosophical Ethics,” *Renegotiating Ethics in Literature, Philosophy and Theory*, eds. J. Adamson, R. Freedman and D. Parker (Cambridge: Cambridge University, 1998) 213.

9 Nussbaum, *Love’s Knowledge*, 23.

10 In her review of the work of Michael Warner, *The Trouble With Normal: Sex Politics, and the Ethics of Queer Life*, Nussbaum, critical of the author’s ethical stance, concludes that the “invitation to thought, to examined life, is the most attractive proposal, and the most challenging, indecent proposal, that queer culture makes to American Democracy.” Martha C. Nussbaum, “Experiments in Living,” *The New Republic* 222, 1, January 3, 2000, 31-36.

11 William Schweiker, “Iconoclasts, Builders, and Dramatics: The Use of Scripture in Theological Ethics,” *Annual of the Society of Christian Ethics* (1986) 129-162, 143.

Therefore, paying attention to the story of the community is a way of forming the conviction of the individuals of that community. The life-style and orientation of the community originating from its story contain messages for its members, which help them in their moral formation. Thus, story becomes the source for the self to be faithful to the convictions. Moreover, moral life involves a constant conversation or contact with the story of the community so that the self may not be deviated from the convictions received from the narrative and thus live suitably to the convictions of the self's existence.

That is why stories are considered foundational basis of life, and the identity of persons and communities. There are claims that we are our stories or we do not tell stories but they rather tell us. Religious stories show what God expects people to be and to do. Fulfilling it would make them live in simple peace and harmony. The demise of stories is responsible for individual and social disintegration. This is an observation confirmed by Dag Anderson, who holds that "with the decay of the story, what is being lost is the precondition for wisdom."¹² A counter-action then, in terms of the retrieval of our stories, will give way to our sense of wholeness and meaningful existence. Robert Bellah, observing American society as absorbed in individualism and its consequent social ills, writes that "conversion cannot come from will power alone, but if it is to be enabled, we must recover the stories and symbols in whose terms it makes sense."¹³ Without moral stories, our life would be shaky as a *fiddler on the roof*.¹⁴

12 Dag Anderson, "The End of the Story?," Postmodernism, Literature, and the Future of Theology, ed. David Gasper (New York: St. Martin's Press) 165.

13 Robert Bellah, Richard Madsen, et all, *Habits of Hearts: Individualism and Commitment in American Life* (Los Angeles: University of California Press, 1996) xxxi.

14 The film is an adaptation of the stage-play, written by Jerry Bock, and based on the work Tevye and his Daughters (1949) of a Russian Jewish author Sholem Aleichen. With the screenplay, written by Joseph Stein, Norman Jewison directed the movie production. See, "Fiddler on the Roof," Wikipedia, available from <http://www.answers.com/topic/fiddler-on-the-roof> (access 10.10.2008).

Persons come to know that their convictions form a morality, if they lead a truthful life according to the story of the community. In other words, “[t]he stories that comprise a living tradition, if they are serious, are meant to tell us the way things are - that is, we learn from them the conditions of truth.”¹⁵ The validity of the story depends on its ability to lead one to truthful character and action. Whether we can discern the truthfulness of the story depends on how individuals find their lives lighted and bound by the accuracy and truthfulness of its particular vision.¹⁶ Hauerwas and Burrell give some criteria for the truthfulness of the story. According to them, “Any story which we adopt or allow to adopt us, will have to display (1) the power to release us from destructive alternatives; (2) way of seeing through current distortions; (3) room to keep us from having to resort to violence; (4) a sense for the tragic, for how meaning transcends power.”¹⁷ The story is true if it enables one to go on.¹⁸ A moral crisis has a positive value in the sense that it is an indication that the community has failed to live or is not living according to its convictions. This gives a second thought in the story. It provides an impetus to go to the original spirit of the story. The result is the formation of the community according to the model and life orientation given by the particular God in whom the particular community has faith.¹⁹

Our Stories Are Our Values

The ability of stories to form the moral visions and values of human beings make them the constitutive and inevitable dimension of moral education and ethics. Stories are superior to any other devices in

15 Stanley Hauerwas, *Peaceable Kingdom: A Primer in Christian Ethics* (Notre Dame, IN: University of Notre Dame, 1983) 119.

16 Hauerwas, *Community of Character*, 149.

17 Hauerwas & Burrell, “From System to Story: An Alternative Pattern for Rationality in Ethics,” *Truthfulness and Tragedy: Further Investigation into Christian Ethics* (Notre Dame: University of Notre Dame, 1977) 35.

18 Stanley Hauerwas, “Story and Theology,” *Truthfulness and Tragedy: Further Investigations into Christian Ethics*, eds., Stanley Hauerwas, Richard Bondi, David Burrell (Notre Dame, IN: University of Notre Dame, 1977) 80.

19 Hauerwas, *Community of Character*, 91.

value formation. One cannot reject the moral repercussions that can have the assertion ‘love your neighbor’ on him/her who hears it. But the lasting impact it creates in his/her moral terrain is not without doubts. The ‘command’ language is weak to arouse a morally inclined heart and mind, to move a person ethically for a long term. This can be easily made clear by making a small comparison between the assertion ‘love your neighbor’ and the life story of Mother Theresa. Hundreds of people who are continuously being inspired by this ‘Mother Theresa effect’—impact of the story—testify to it. Story is of great potential to transform the perceptions and affections of its adherents in an ethically enduring way.²⁰ An ‘ought language’ may be able to bring forth immediate results. But its ability to imbibe persons with moral visions and values that ever accompanies life is shaky; whereas the power of stories is solid in this regard. Story and its visions turn to be one’s values. One may get more insights while paying attention to Jesus’ story. It provides Christians with some ethical horizons concerning ‘how to be faithful to Jesus in ever new situations’,²¹ apart from the language of ‘command and ought’. The parables of Lazarus and Good Samaritan have more engaging capacity than certain categorical imperatives can have. Therefore, stories have key role to play in value formation which makes him/her for creative moral living and ethically committed.

How the Christian stories form Christians with certain basic and core values of life can be further demonstrated by appealing to the Christian story of creation. This story narrates that God is the creator of the world. It has high potentials to generate in Christians a sense of dependence on God and one another.²² This dependence-sense is capable enough to inculcate in human beings an attitude of living with

- 20 Lisa Sowle Cahill, “Christian Character, Biblical Community, and Human Values,” *Character and Scripture: Moral Formation, Community and Biblical Interpretation*, ed. William P. Brown (Grand Rapids, MI: William B. Eerdmans, 2002) 3-17, 17.
- 21 William C. Spohn, *Go and Do Likewise: Jesus and Ethics* (New York: Continuum, 1999) 186.
- 22 Richard M. Gula, *Reason Informed by Faith: Foundations of Catholic Morality* (New York: Paulist, 1989) 51.

the limitations of the created reality. This fact points to the need of being happy with what is given. As created, we are limited beings. While accepting the limitations of the created being, creation story of the Bible also opens up certain possibilities of dependence with God and interdependence with human beings and rest of the world. This creates a network of relations between God, man/woman and the rest of the world. This can open ways to overcome certain limitations of the created being.

The basic insight, this story of creation entails, shows that human beings are not the owners, rather just stewards of the world and created things. This controls our excessive tendency of dominating and subjugating the created beings and things. If this sense is being deep rooted in us, then we realize that our role in the world is to preserve what the good God has created. Accepting God as the creator of the whole universe enables him/her to deal with and consider God's other creation with due respect and concern. This would result in human beings an eco-friendly attitude and a sense of being co-creator with the Creator, God. Therefore, Christian creation story envisions God as the creator of the world. It saves human beings from temptations of self-sufficiency.

Our Stories are Our Decisions

How does story help us in ethical reflection and decision-making? Objectivity in morality is obtained by truthful stories of the community.²³ So objectivity in morality is never achieved ahistorically, because individuals are part of history, having narrative character. In other words, not only rational principles but also particularity, history, contingent nature, convictions etc. of the moral agent have an unavoidable role in achieving and determining objectivity in morality. The basic attitudes and convictions that one receives from the story turn to be a kind of reflection and decision-making in ethics. So stories are inevitable behind decision-making, and as we have already seen, it is by our stories that our convictions are formed. Therefore, it can be maintained that our convictions or character are influenced by

23 Hauerwas, *Community of Character*, 96.

24 Hauerwas & Burrell, "From System to Story," 20.

stories “that provide the context necessary to pose the terms of decision or to determine if a decision should be made at all.”²⁴ MacIntyre points out, “Man is in his actions and practice, as well as in his fictions, essentially a story-telling animal. He is not essentially, but becomes through his history, a teller of stories that aspire to truth. But the key question for men is not about their own authorship; I can only answer the question, ‘what am I to do?’ if I can answer the prior question, ‘Of what story or stories do I find myself a part?’”²⁵ Stories prevent us from inventing solutions each time we are faced with a new moral problem as we have the wisdom of our tradition enabling us to approach the problems appropriate to the current circumstances.²⁶ Under this perspective, we cannot approach a moral decision as an entity separate from the person. It is co-existent with the convictions or virtues²⁷ we receive by attending to the narrative of the community. The decision makes itself, if we know who we are and what is required of us. Decision comes as a part of the personality. It is an inner disposition of the person. Story helps people to be formed in such a way so that their way of life becomes a decision, and they need not make any separate decision. An ideally benevolent or caring person will not make use of any moral theory in deciding how to act. What is important is how we are forming ourselves and our visions from our stories. Gula aptly puts, “From vision comes choice. We respond to what we see. The response we make reflects the sort of the person we have become. In fact, being a good person has a greater influence

25 Alasdair MacIntyre, *After Virtue: A Study in Moral Theory*, 2nd ed. (Notre Dame, IN: University of Notre Dame, 1984) 216.

26 Jill Y. Crainshaw, *Wise and Discerning Hearts: An Introduction to a Wisdom Liturgical Theology* (Collegeville, MN: The Liturgical Press, 2000) 129 as quoted in Jill Y. Crainshaw, “*Embodied Remembering: Wisdom, Character, and Worship*,” *Character and Scripture: Moral Formation, Community and Biblical Interpretation*, ed. William P. Brown (Grand Rapids, MI: William B. Eerdmans, 2002) 373.

27 Hauerwas, *Peaceable Kingdom*, 121.

28 Richard M. Gula, *Reason Informed by Faith: Foundations of Catholic Morality* (New York: Paulist, 1989) 147.

on the choices we make than any system of principles or methods of making a decision.”²⁸

Story Ever Lives

Very recently, there was a nationwide poll in a highly secularized country, Belgium. The goal of this poll was to inquire who was to be named the greatest Belgian of all times. It was Pater Damiaan De Veuster, SS. CC. (1840-1889), widely known as the leper priest, who was given the prestigious title. “I find my greatest joy in serving the Lord through his poor and sick children who are rejected by the other people.” These words of Damiaan, inscribed in his tomb, capture the essence of his life of unconditional and total service to the lepers in the Islands of Molokai and Kalaupapa during the second half of the nineteenth century. It was during this time that leprosy was abhorred and those infected were already considered as ‘living dead,’ when Damiaan responded to what he believed was God’s special calling for him.²⁹ With a very high risk of the then incurable disease, the Hansenites were sent to those remotest islands to perish in despair. Even though Damiaan knew that going to the leper colony literally meant taking a journey of no return, he still embraced it in order to do God’s will. In his dedicated love and service of these people, the poor and the sick—never hesitating to mingle, eat, laugh, cry, sing, work, and pray with them, giving them reason to hope and live their lives with dignity as God’s children in spite of their hideous affliction—

29 In a letter he sent to his parents on October 30, 1863, shortly before he embarked, together with other missionaries, from Bremen, Germany, to sail to the Islands of Hawaii, Damiaan wrote, “The sacrifice is great for a heart which tenderly loves his parents, family, religion, brothers, and the land, where he was born. But the voice which invites us, which has called us to make the offering of everything we have, is the voice of God Himself. It is our Divine Savior who says to us as to His first apostles: ‘Go, teach all nations, instructing them to observe all my commandments and behold I am with you always, even to the end of the world’ (Mt 28: 19-20).” ARC Letters from Bro. Damien to his parents, October 30, 1963 and March 22, 1864, cited by Richard Stewart, *Leper Priest of Molokai: The Father Damien Story* (Honolulu: University of Hawaii Press, 2000), 39

Damiaan became a leper himself, fully sharing the lot of the people he embraced. It was not easy when he first realized it. He experienced the anguish, the pain, the agony, the powerlessness, the doubts, the uncertainties and the helplessness that too often accompanied the discovery of becoming one. Yet Damiaan, in his great faith in God and in his enduring love and concern for all the other sick, bore all the sufferings in graciousness and loving surrender to God's mysterious designs. He believed that it was the best way he could serve the people—not from a position of strength, but more so from the same position of weakness and sickness—en-fleshing his encouraging words with concrete living examples of how it was to believe, love and hope in God. He understood better the meaning of the incarnation and believed that his own suffering was his own humble participation in the Paschal mystery of Christ's own passion, death, and resurrection. In fact, even before Damiaan breathed his last, he already witnessed some forms of resurrection in the lives of the poor and sick inhabitants of the Islands. The people were inspired to regain their dignity and began to rebuild their lives with a new vision. After over a hundred years, what used to be leper colonies in the islands of Molokai and Kalaupapa now enjoy full integration in society. They continue to remember him and consider him part of their story as a people. "The Reverend Joseph Damiaan de Veuster is one of Hawaii's most illustrious citizens," reports the *Molokai Island Times*, "Kalaupapa and Molokai may be even more proud of their server." The narrative of Damiaan's life—his total *disponibilite* for the service of the 'Other'—cannot be fully appreciated apart from the foundational and testimonial narratives of his tradition, namely, the story of the life of Jesus. Like Jesus, Damiaan will be remembered as long as Christianity and world exist and will shape the moral vision of many people.

Conclusion

The telling of stories is crucial and indispensable for moral education and life. Without stories, our theoretical explanations about life and its conditions would remain abstract and dry. The exemplary models of life, like Damiaan, more clearly capture and more powerfully illustrate how we understand the meaning of goodness and

righteousness within a particular form of life. The clarity and power of the demonstrability of stories do not mean imposition of fixed moral demands, like what we have in laws. Stories allow the reader or listener to figure out for himself or herself how he or she would apply the moral imperatives in the concrete exigencies of his or her own life, just as the exemplars struggled to do the same. So the continuous telling and retelling of the stories of enduring commitment to the service of life, love, mercy, peace, justice etc. are very much promising to the moral vision of the community and society. The telling and living of stories, therefore, has no end and should not have an end.

Mar Alexander Choolaparampil Dayara
Kuttoor
Tiruvalla

Index of Articles

(*Strategies for Developing) Affective Domain Competencies*, T. C. Thankachan, Vol. 38, No. 228, pp.490-507.
(*Challenge to) Androcentric Economics*, Crystal David John, Vol. 38, No. 223, pp. 47-60.

“*Baptism, Eucharist and Ministry*” - *Reception, Impact and Continuing Work*, Dagmar Heller, Vol. 38, No. 226, pp. 306-328.

Christ in Gujarati Poetry, V. Sebastian, Vol. 38, No. 225, pp. 232-246.

Christology in the Writings of Narayan Vaman Tilak, Nelson Falcao, Vol. 38, No. 225, pp. 223-231.

Dialogue in the Areas of Jnana, Bhakti, Karma, Bandhu Ishanand Vempeny, Vol. 38, No. 227, pp. 403-410.

(*Catholic - Orthodox) Dialogue: Some Personal Glimpses*, K. M. George, Vol. 38, No. 226, pp. 329-339.

(*Promoting the Culture of) Dialogue in Bengal*, Sunil Rosario, Vol. 38, No. 227, pp. 386-394.

(*Christian-Muslim) Dialogue in India at a Glance*, Paul Jackson, Vol. 38, No.227, pp. 427-430.

(*Institutional Change, Patriarchy and Development - Engaging Analysis, Persistence of and Policy on) Dowry in India*, Praveena Kodoth, Vol. 38, No. 223, pp. 19-32.

Ecumenical Movement Under World Council of Churches: Achievements and Failures, K. C. Abraham, Vol.38, No.226, pp.296-305.

(*Mahatma Gandhi's Thoughts, Experiences and Experiments in) Education*, A.V. Joseph, Vol. 38, No. 228, pp.483-489.

Emotional Intelligence in Education, Alice Mathew, Vol. 38, No. 228, pp.470-482.

Gender, Media and Power, Ammu Joseph, Vol. 38, No. 223, pp. 33-46

(Efforts to Keep) Harmony among Religious Communities, M. D. Thomas, Vol. 38, No. 227, pp. 357-367.

Historical Divisions in the Church : A Fresh Look at the Old Issues, Kuncheria Pathil, Vol 38, No. 226, pp. 279-295.

(Rejoicing in) Hope... (Romans 12:12), Prema Vakayil, Vol. 38, No. 224, pp. 109-123.

Inter-religious Dialogue Cell - Pilar, Goa, Ivon D' Almeida, Vol. 38, No. 227, pp. 395-402.

(Promotion of) Inter-religious Friendship, M. Santiago, Vol. 38, No. 227, pp. 379-385.

(Indian Art Forms and) Inter-religious Dialogue, Thomas D'Sa, Vol. 38, No. 227, pp. 368-378.

Jesus, the Story-teller, Jacob Parappally, Vol. 38, No. 225, pp. 260-270

Jesus Christ in the Kannada Poem, Golgotha, Joseph Lobo, Vol. 38, No. 225, pp. 199-222.

Jesus Christ in Tamil Epic Literature, Antony Cruz, Vol. 38, No. 225, pp. 247-259.

Khrist Bhakta Movement, Its Origin and Dynamics, Anil Dev, Vol -38, No. 227, pp. 431-440.

(Eating the) Lord's Supper and Christian Unity (I Cor 11:17-34), James Kurianal, Vol. 38, No. 224, pp. 164-177.

(Role of Education in) Moral Renaissance, Sunny Maniyakupara, Vol. 38, No. 228, pp.462-469.

Paul and Woman Revisited, Raj Irudaya, Vol. 38, No. 224, pp-124-134.

Pauline Privilege in the Context of I Cor 7, Assisi Saldanha, Vol. 38, No. 224, pp. 135-163.

(Association of the Messengers of) Peace and Harmony, George Koovackal, Vol. 38, No. 227, pp. 418-426.

(Changing) Power Equations - A Gender Perspective, Mythiliy Sivaraman, Vol. 38, No. 223, pp. 5-18.

(Religious) Power and Women's Negotiations, Felix Wilfred, Vol. 38, No. 223, pp. 73-95.

(Re-Visioning) Power : A Feminist Task, Kochurani Abraham, Vol. 38, No. 223, pp. 61-72.

Prasanth, A Seed of Hope for Peace, Cedric Prakash, Vol 38, No. 227, pp. 411-417.

(Bodily) Resurrection: A Theological Reflection from the Perspective of I Cor 15: 12-58, John Peter S., Vol. 38, No. 224, pp. 178-191.

The Role of Stories in Moral Education, Bigi Pallonnal, Vol. 38, No. 224, pp. 508-521.

Value Education in a Secular Curriculum, Louis George, Vol. 38, No. 228, pp.453-461.

Index of Authors

Abraham K. C., *The Ecumenical Movement Under World Council of Churches: Achievements and Failures*, Vol.38, No.226, pp.296-305.

Abraham Kochurani, *Re-Visioning Power : A Feminist Task*, Vol. 38, No. 223, pp. 61-72.

Almeida D' Ivon, *Inter religious Dialogue Cell - Pilar, Goa*, Vol. 38, No. 227, pp. 395-402.

Cruz Antony, *Jesus Christ in Tamil Epic Literature*, Vol. 38, No. 225, pp. 247-259.

Dev Anil, *Khrist Bhakta Movement, Its Origin and Dynamics*, Vol -38, No. 227, pp. 431-440.

D'Sa Thomas, *Indian Art Forms and Inter-religious Dialogue*, Vol. 38, No. 227, pp. 368-378.

Falcao Nelson, *Christology in the Writings of Narayan Vaman Tilak*, Vol. 38, No. 225, pp. 223-231.

George K. M., *Catholic - Orthodox Dialogue: Some Personal Glimpses*, Vol. 38, No. 226, pp. 329-339.

George Louis, *Value Education in a Secular Curriculum*, Vol. 38, No. 228, pp.453-461.

Heller Dagmar, "Baptism, Eucharist and Ministry" - Reception, Impact and Continuing Work , Vol. 38, No. 226, pp. 306-328.

Irudaya Raj, *Paul and Women Revisited*, Vol. 38, No. 224, pp.124-134.

Jackson Paul, *Christian - Muslim Dialogue in India at a Glance*, Vol. 38, No.227, pp. 427-430.

John David Crystal, *Challenge to Androcentric Economics*, Vol. 38, No. 223, pp. 47-60.

Joseph Ammu, *Gender, Media and Power*, Vol. 38, No. 223, pp. 33-46.

Joseph A.V., *Mahatma Gandhi's Thoughts, Experiences and Experiments in Education*, Vol. 38, No. 228, pp.483-489.

Kodoth Praveena, *Institutional change, Patriarchy and Development - Engaging Analysis, Persistence of and Policy on Dowry in India*, Vol. 38, No. 223, pp. 19-32.

Koovackal George, *Association of the Messengers of Peace and Harmony*, Vol. 38, No. 227, pp. 418-426.

Kurianal James, *Eating the Lord's Supper and Christian Unity (I Cor 11:17-34)*, Vol. 38, No. 224, pp. 164-177.

Lobo Joseph, *Jesus Christ in the Kannada Poem, Golgotha*, Vol. 38, No. 225, pp. 199-222.

Mathew P. T., *Book Review*, Vol. 38, No. 226, pp. 350-352

Mathew Alice, *Emotional Intelligence in Education*, Vol. 38, No. 228, pp.470-482.

Maniyakupara Sunny , *Role of Education in Moral Renaissance*, Vol. 38, No. 228, pp.462-469.

Pallonnal Bigi , *The Role of Stories in Moral Education*, Vol. 38, No. 224, pp. 508-521.

Parappally Jacob, *Jesus, the Story-teller*, Vol. 38, No. 225, pp. 260-270.

Pathil Kuncheria, *Book Review*, Vol. 38, No. 223, pp. 96-101.

Pathil Kuncheria, *Historical Divisions in the Church : A Fresh Look at the Old Issues*, Vol 38, No. 226, pp. 279-295.

Peter S. John, *Bodily Resurrection: A Theological Reflection from the Perspective of I Cor 15: 12-58*, Vol. 38, No. 224, pp. 178-191.

Prakash Cedric, *Prasanth, A Seed of Hope for Peace*, Vol 38, No. 227, pp. 411-417.

Rosario Sunil, *Promoting the Culture of Dialogue in Bengal*, Vol. 38, No. 227, pp. 386-394.

Saldanha Assisi, *The Pauline Privilege in the Context of 1 Cor 7*, Vol. 38, No. 224, pp. 135-163.

Saldanha Julian, *Book Review*, Vol. 38, No. 226, pp. 340-349.

Santiago M., *Promotion of Inter-religious Friendship*, Vol. 38, No. 227, pp. 379-385.

Sebastian V., *Christ in Gujarati Poetry*, Vol. 38, No. 225, pp. 232-246.

Sivaraman Mythiliy, *Changing Power Equations - A Gender Perspective*, Vol. 38, No. 223, pp. 5-18.

Thankachan T. C., *Strategies for Developing Affective Domain Competencies*, Vol. 38, No. 228, pp. 490-507.

Thomas M. D., *Efforts to Keep Harmony among Religious Communities*, Vol. 38, No. 227, pp. 357-367.

Vakayil Prema, *Rejoicing in Hope... (Romans 12:12)*, Vol. 38, No. 224, pp. 109-123.

Vempala Thomas, *Book Review*, Vol. 38, No. 225, pp. 271-272

Vempeny Ishanand Bandhu, *Dialogue in the Areas of Jnana, Bhakti, Karma*, Vol. 38, No. 227, pp. 403-410.

Wilfred Felix, *Religious Power and Women's Negotiations*, Vol. 38, No. 223, pp. 73-95.

1. The editorial board does not necessarily endorse the individual views of contributors.
2. Articles for publication should be sent to the respective section editors.
3. Books for reviews (two copies each), exchanges, queries should be addressed to the general editor.
4. Subscriptions are payable in advance.
5. Subscription generally starts with January / February issues.
6. Copies are sent by sea mail unless otherwise required. Air surcharges will be extra.
7. Please address your subscriptions to:

Jeevadhara
 Malloosery P.O.
 Kottayam - 686 041

Do not send it to anybody's name.

Those who send subscriptions by cheque are requested to add also Bank Commission (Rs. 20 - 25)

SUBSCRIPTION RATE

Jeevadhara, as a Movement for Truth and Freedom and Justice has ever been a non-profit, rather a financially losing venture. It is equally true of its organ called *Jeevadhara*. Still we hold on. Hereafter with better cover and paper both for English and Malayalam its yearly subscription would be

Indian	Rs. 80/- (Malayalam)
	Rs. 120/- (English)
Bangladesh	Rs. 200/-
Foreign	(sea mail) (Air mail)
	\$ 30 \$ 36 (Americas)
	EUR 25 EUR 30 (Europe)
	£ 16 £ 20 (England & Ireland)

Jeevadhara

a Socio-Religious Research Journal

published every month

alternately in English and Malayalam

With renewed Light and Lead Jeevadhara

- * presents new horizons of thought
- * flows as nectar into the cracks and wounds of society for the full flowering of communal harmony
- * acts as golden link between Religions and Cultures and Sciences
- * marshals eminent thinkers and writers to bring about a radical transformation of the Society at large

Jeevadhara
an unfailing source of strength
for freedom of thought and expression